

JERUSALEM

1918—1920

JERUSALEM

1918-1920

Being the Records of the Pro-Jerusalem
Council during the period of the British
Military Administration

EDITED BY C. R. ASHBEE

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THE COUNCIL OF THE PRO-JERUSALEM SOCIETY

1921

PREFACE

THE Pro-Jerusalem Society was founded in fact, though not on paper, in the spring following Lord Allenby's liberation of Jerusalem. There were, and will always remain, many aspects of civic life, more especially in this unique city, in which no Military Administration; no Civil Government even, could, without thwarting civic and individual effort, occupy itself, however sympathetically inclined. And in the hard and continuous pressure of the first weeks of occupation it was clearly impossible for the Military Authorities to execute themselves or guarantee execution of even such primal necessities as are indicated by the following Public Notice :—

“No person shall demolish, erect, alter, or repair the structure of any building in the city of Jerusalem or its environs within a radius of 2,500 metres from the Damascus Gate (Bab al Amud) until he has obtained a written permit from the Military Governor.

“Any person contravening the orders contained in this proclamation, or any term or terms contained in a licence issued to him under this proclamation, will be liable upon conviction to a fine not exceeding £E.200.

“(Sgd.) R. STORRS, Colonel,
Military Governor.

“Jerusalem.

“April 8th, 1918.”

or another, issued about the same time, forbidding the use of stucco and corrugated iron within the ancient city walls, and thus respecting the tradition of stone vaulting, the heritage in Jerusalem of an immemorial and a hallowed past.

The issue of these two orders ensured the temporary and provisional Military Administration against the charge of encouraging or permitting vandalism. It is, however, no less impossible than it would be improper to attempt the preservation and extension of the amenities of the Holy City without due consultation with the Heads of the Religious and Lay Communities which inhabit it. The Pro-Jerusalem Society was then the Military Governor civically and æsthetically in Council, and the political effect of such a reunion round one table

of differing, and very often actively discordant, elements bound together here by their common love for the Holy City is not to be under-estimated. From the first the venture enjoyed the active patronage and support of the Commander-in-Chief, who never failed to encourage and stimulate our endeavours.

Later in the year 1918, hearing of the presence in Egypt of the architect Mr. C. R. Ashbee, a friend and disciple of William Morris, a member of the Society for the Protection of Ancient Buildings, and of the National Trust, and well known for his skill and enthusiasm for civic development with its kindred Arts and Crafts, I wrote to him requesting him to visit Jerusalem and write a report on its possibilities in this respect. That report is the germ of many of the undertakings which have since been carried out. Mr. Ashbee was appointed Civic Advisor and Secretary to the Pro-Jerusalem Council. Some £E.5000 were collected by direct appeal to those likely to be interested in Jerusalem, and the various projects and activities, a list of which is set forth by Mr. Ashbee, or may be referred to in Appendix III, were set in motion. A great impulse was given to the scope and status of the Society by the arrival of Sir Herbert Samuel as High Commissioner. His Excellency had, during his visit in the spring of 1920, attended a meeting of the Council, of which he had been unanimously elected a member, and signified his approval of our aims by a most encouraging speech as well as a generous subscription. Amongst many other causes of gratitude the Society owes to him its Charter and an arrangement whereby the Government affords it a very considerable annual subvention.

It only remains for me to convey my personal thanks once again to all those benefactors and supporters whose names appear in the list given on pages 72-74 of this publication, to call attention to the generosity of the gifts, and to invite all whom these pages may reach to forge in their lives a link with Jerusalem the living.

A reference, indeed, to the list of subscribers, and that is to say members of the Society, will show how wide the net is spread. Reverence for Jerusalem and what it stands for in the life of man has been the motive that has inspired these gifts, and I make bold to hope that this record of two years' work in the safeguarding of the Holy City may gather in many hundreds of subscribers among the three great religions for which it stands as a beacon on a hill.

Under the new Charter anyone who subscribes not less than £5 a year to the Society, or makes a donation of not less than £25 towards its great work of preserving what is old and ennobling what is new in the

Holy City, becomes a member of the Pro-Jerusalem Society; and the objects of the Society, as defined in the Charter, are "the preservation and advancement of the interests of Jerusalem, its district and inhabitants; more especially :—

- "1. The protection of and the addition to the amenities of Jerusalem and its district.
- "2. The provision and maintenance of parks, gardens, and open spaces in Jerusalem and its district.
- "3. The establishment in the district of Jerusalem of Museums, Libraries, Art Galleries, Exhibitions, Musical and Dramatic Centres, or other institutions of a similar nature for the benefit of the Public.
- "4. The protection and preservation, with the consent of the Government, of the Antiquities in the district of Jerusalem.
- "5. The encouragement in the district of Jerusalem of arts, handicrafts, and industries in consonance with the general objects of the Society.
- "6. The administration of any immovable property in the district of Jerusalem which is acquired by the Society or entrusted to it by any person or corporation with a view to securing the improvement of the property and the welfare of its tenants or occupants.
- "7. To co-operate with the Department of Education, Agriculture, Public Health, Public Works, so far as may be in harmony with the general objects of the Society."

This, then, is the aim of the Pro-Jerusalem Society. The Palestine Administration gives to the Society pound for pound of what it collects from private membership contributions. I make here an appeal for two thousand additional members.

RONALD STORRS,
Governor of Jerusalem.

15 March 1921.

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COUNCIL OF THE PRO-JERUSALEM SOCIETY

Founded September 1918.

Incorporated October 1920 (under the Palestine Administration).

HON. PRESIDENT.

The Right Hon. SIR HERBERT SAMUEL, High Commissioner of Palestine.

PRESIDENT.

RONALD STORRS, C.M.G., C.B.E., Governor of Jerusalem.

COUNCIL.

Hon. Member: The Right Hon. VISCOUNT MILNER, K.C.B.

MEMBERS.

THE MAYOR OF JERUSALEM.

THE DIRECTOR OF ANTIQUITIES.

HIS EMINENCE THE GRAND MUFTI.

HIS REVERENCE THE PRESIDENT OF THE FRANCISCAN COMMUNITY, the Custodian of the Holy Land.

HIS REVERENCE THE PRESIDENT OF THE DOMINICAN COMMUNITY.

HIS BEATITUDE THE GREEK PATRIARCH.

HIS BEATITUDE THE ARMENIAN PATRIARCH.

THE PRESIDENT OF THE JEWISH COMMUNITY.

THE CHAIRMAN OF THE ZIONIST COMMISSION.

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LE CAPITAINE BARLUZZI.

M. BEN YAHUDA.

CAPT. K. A. C. CRESWELL, M.B.E. (Inspector of Monuments, G.S., O.E.T.).

DR. M. D. EDER.

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MUSA KAZEM PASHA EL HUSSEINI (Ex-Mayor of Jerusalem).

COMMANDER H. C. LUKE.

CAPT. MACKAY (Inspector of Monuments, G.S., O.E.T.).

MR. MEYUHAS.

* LE CAPITAINE PARIBENI.

MR. LAZARUS PAUL (Acting Representative of the Armenian Patriarch).

* LT.-COL. E. L. POPHAM.

MR. E. T. RICHMOND.

MR. D. G. SALAMEH (Ex Vice-Mayor of Jerusalem).

DR. NAHUM SLOUSCH.

MR. JACOB SPAFFORD.

* LT.-COL. WATERS TAYLOR, C.B.E.

LE REV. PÈRE VINCENT (Dominican Convent).

MR. JOHN WHITING, Hon. Treasurer.

MR. DAVID YELLIN (Vice-Mayor of Jerusalem).

C. R. ASHBEE, Hon. Sec., Civic Advisor to the City of Jerusalem.

** Those marked with an asterisk are no longer active members.*

NOTE

While there has been careful collaboration between the various writers of the essays here following, the Council, as well as the individual writers, wish it understood that the latter alone take responsibility for any statements made.

The Council also desire to thank the American Colony for the use of many valuable photographs.

ED.

JERUSALEM

1918-1920

THE OLD CITY

1. In the old city the Pro-Jerusalem Society has, since the British occupation, undertaken several large and a number of minor pieces of work.* To several of the former, such as the cleaning of the Citadel, the clearing out of the city fosse, the Rampart Walk, the Citadel Gardens, the repair of the Dome of the Rock, and the restoration of the Sûq el Qattanîn, special sections will be devoted below.

The Society's objective has been to regard the old city as a unity in itself, contained within its wall circuit, dominated by its great castle with the five towers, and intersected with its vaulted streets and arcades, the houses often locked one over the other, and in separate ownerships—"Zion is a city compact together." It is this compactness or unity, so characteristic of Jerusalem, that the Society has set itself to preserve.

2. Perhaps the most difficult of all these works was the cleaning of the Citadel (see Illustrations 2 and 3). This cleaning is by no means finished, for great masses of stone débris, the remains of a late Turkish fortress, guard-rooms and offices, some of which had fallen down before the war, and which Jemal Pasha had started to remove, have still to be cleared away. Soon after the British occupation of Jerusalem the city was filled with thousands of refugees, mainly from Es Salt, and to these people the Citadel had been handed over. There was much sickness, the misery and squalor were pitiful, and it took a long time before the relief officers were able to cope with the difficulty, a still longer time to clean up after the withdrawal of the refugees.

The Society then worked out a method by which the clearing and cleaning should be done by refugee labour, and such of the refugees as were able-bodied were utilized in, so to speak, tidying up their own house. Many hundreds of men, women, and children, organized in different working gangs, were used thus, as will be seen by reference to Section 39 and Section 21, where also are shown pictures of the gangs at work.

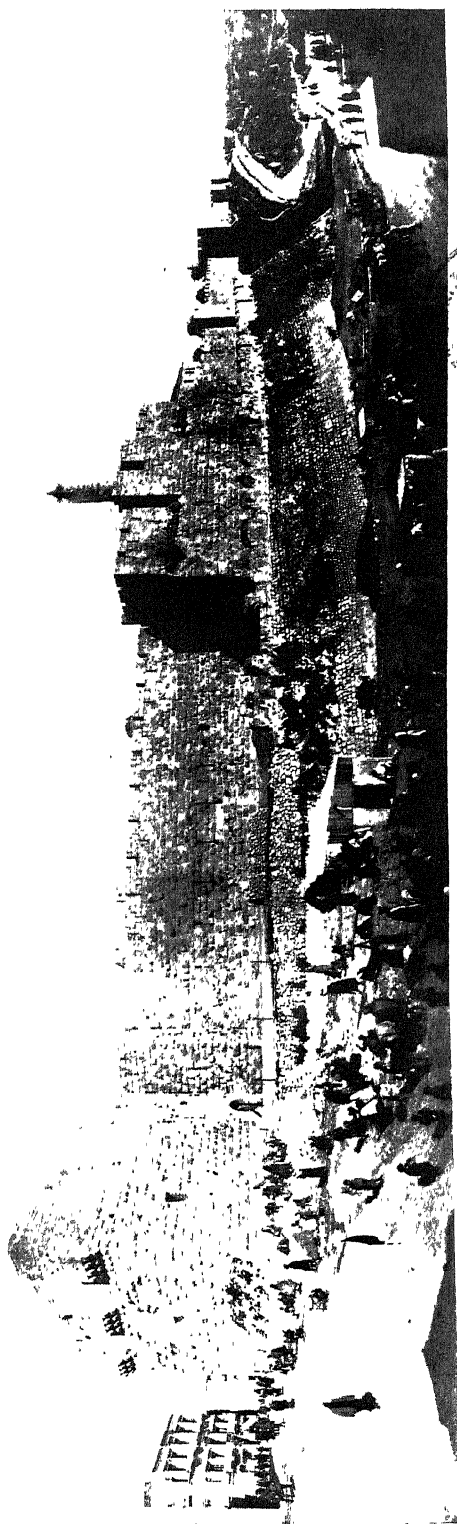
To the Citadel itself much has still to be done. The roofs of some of the great vaulted chambers are in a serious condition, and should be

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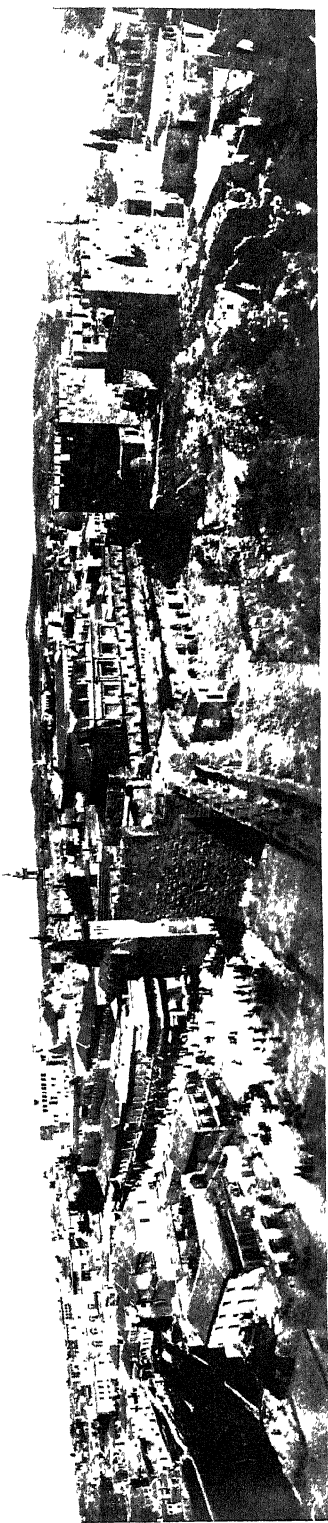
protected from the rains; there are dangerous cracks at several points in the ancient masonry, coping and battlements in many places need repair. But as no money was or is yet at its disposal, the Society has been unable to do anything beyond cleaning and the clearing of débris. It is estimated that about £1,000 was spent in this work, but the bulk of it was paid, not out of Pro-Jerusalem funds, but out of the various relief funds—Muslim, Christian, Armenian, and Jewish—that were from time to time put at the disposal of the Military Governor by the various religious communities.

3. The cleaning of the Citadel implied the cleaning of the fosse. The Turks had used the fosse as a tipping-pit for refuse. On the south and east were great cess-pits; on the west their plan had been to fill it up entirely, thus gradually covering the glacis, and turning the fosse into road and building sites. They had even at one time proposed to sell the ramparts and level them with the fosse; but this, fortunately, presented insurmountable difficulties. As it was decided to reverse Turkish methods, a new plan had to be adopted, and this may be seen by reference to the Frontispiece. The dotted line at A. A indicates where the fosse had been obliterated and thrown into the road. The plan shows the new gardens and terraces which the Society has laid out. How is the point of junction at A. A to be treated? This involves one of the most important civic improvements, which will be considered in its place (see Section 22).

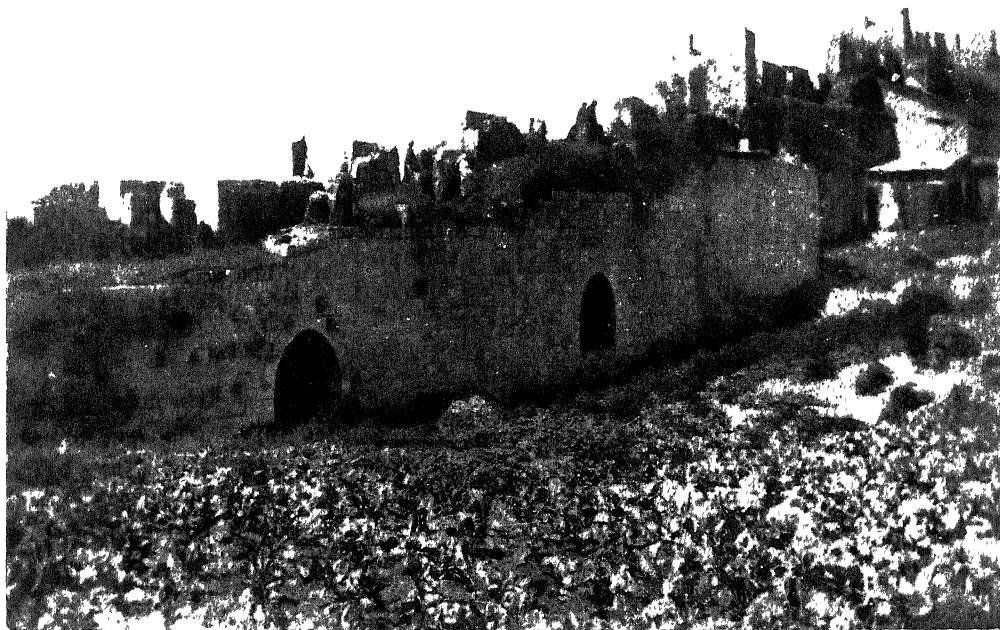
4. The cleaning of the fosse, which led to that method of garden-planning just referred to, and which will be more fully described in Section 20, the Jerusalem Park system, led next to the cleaning of the ramparts, the uncovering of the old sentinels' walk round the walls, and the opening of some of the ancient guard-houses, some of which were covered with many feet of débris. Of these guard-houses four have been uncovered in whole or part (see Illustration 4), and of the Rampart Walk about one-half has been opened out, and inconspicuous iron hand-rails have been fixed at the dangerous points. From the walk itself some thirty encroachments were removed. The type of encroachment most common is best seen in Illustration 6. It consists usually in an attempt to convert the ancient wall into private property. In the sketch shown, *a* is the Damascus Gate, *b* is a block of dwellings in private ownership, and the wall has been blocked at X and Y. In this work of clearing the Rampart Walk the Society has had gangs of labourers



The Citadel.



The Citadel.



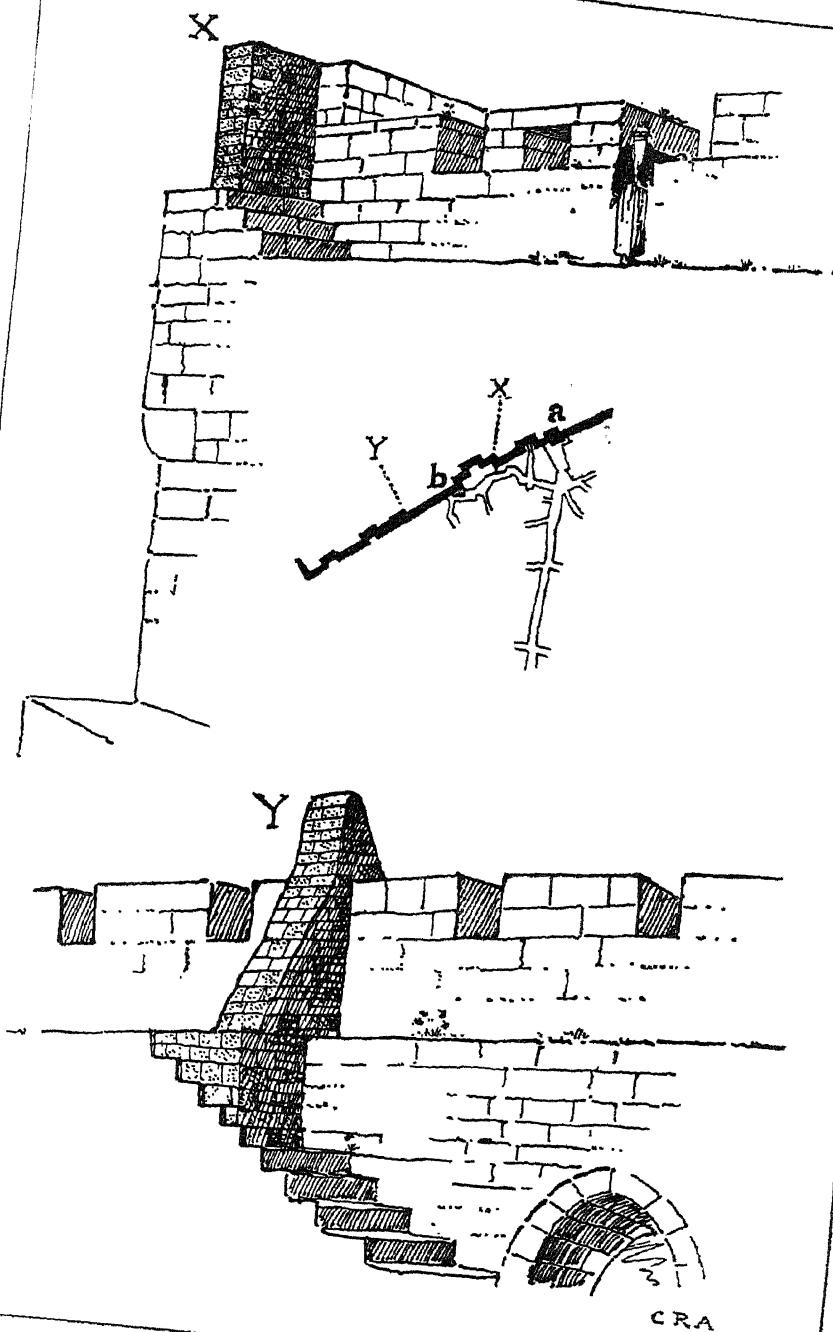
No. 4.

Rampart Walk with guard-house, near St. Stephen's Gate, showing gangs of labourers at work.



No. 5.

Rampart Walk, clearings in progress.



*Modern encroachments that the
Society is clearing.*

No. 6.

THE OLD CITY

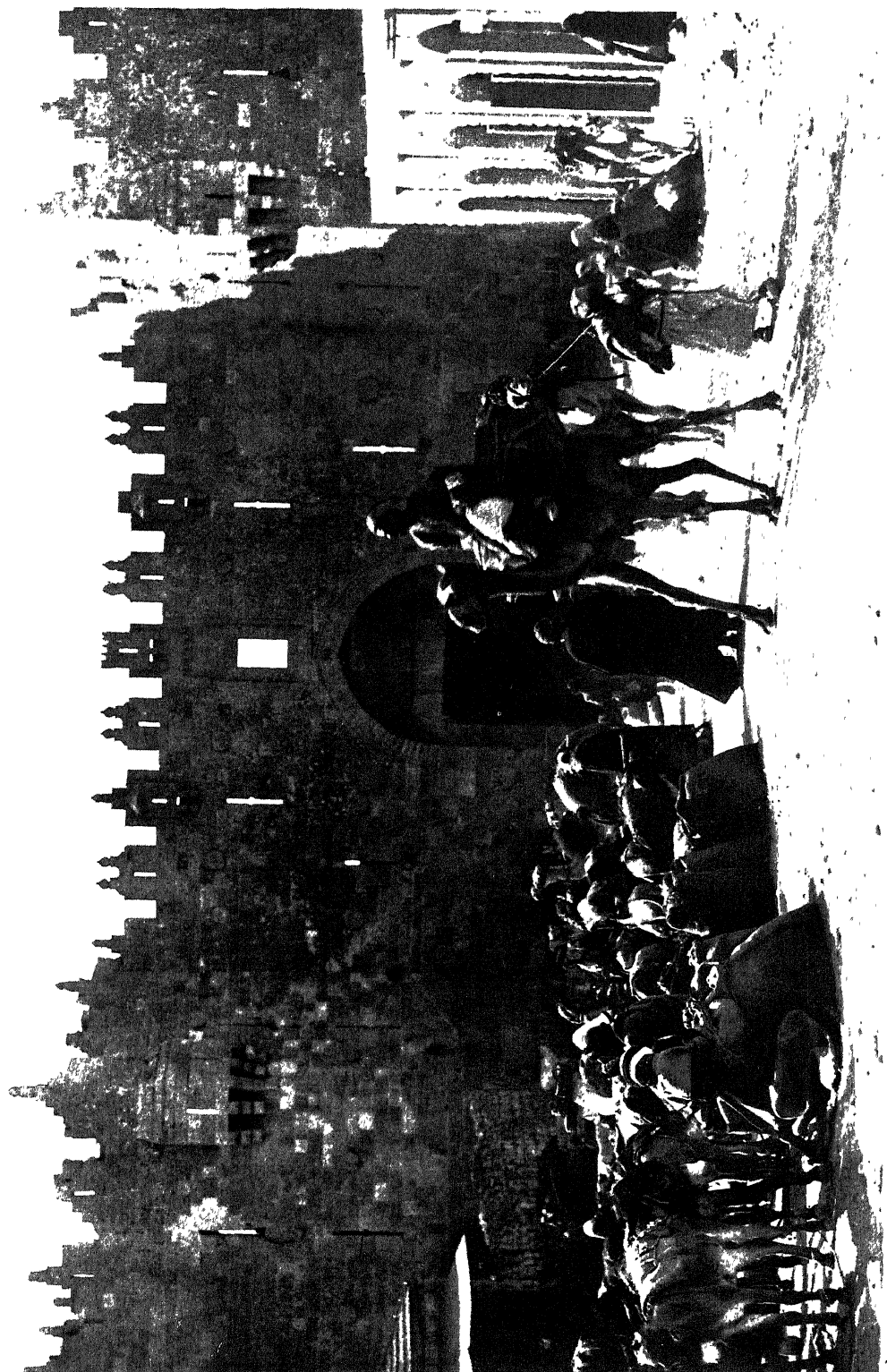
employed for many months, and has spent altogether about £500, in addition to the sums earmarked for relief work from the Governor's special funds (see Illustrations 4 and 5).

5. A word may be said about the gates which are so characteristic a feature of the Holy City. The Society has been instrumental in cleaning up or doing work to the Damascus Gate (Illustration 7), St. Stephen's Gate (Illustration 8), Herod's Gate, and the Jaffa Gate (see Illustrations 2 and 3).

At the Jaffa Gate it stopped the soldiers on one occasion from turning the gate into a camp kitchen. At St. Stephen's Gate a bath contractor had appropriated the whole of the top of the gate for baking dung cakes. The Society had him cleared out, likewise the breeding-place for flies which he had assisted in establishing. The guard-house adjoining the gate had been used as a public latrine. The Society cleaned and repaired this at a cost of some £50; it was subsequently used by the city police. At Herod's Gate the Society also did protective work, and repaired the gate-house at a cost of about £20, turning it into a home for one of its gardeners, to whom a piece of land adjoining was given. The Damascus Gate is about to be handled in the same way, and the approach from it to Herod's Gate is now being cleared.

6. While work was in progress at the Zion or David's Gate quarter, where, adjoining the Jewish Ghetto, is one of the worst slums in the city, a proposal was made for laying out a children's recreation ground. The Society entered into a contract with Mrs. Norman Bentwich on the one hand, and the Abu Liyā Wakf on the other, to take over a piece of derelict and very filthy land, on a ten years' lease, at a rent of £10 a year, to make a playground of it. Mrs. Bentwich undertook the planting and upkeep with the aid of a band of Jewish girl gardeners. The Society, with the assistance of the Zionist Commission, who supplied a special gang of labourers, did the laying-out and rebuilt the walls. The Society appropriated the sum of £25 for this work, in addition to the annual rent, and exclusive of the sums disbursed by the Zionist Commission, whose labour it superintended.

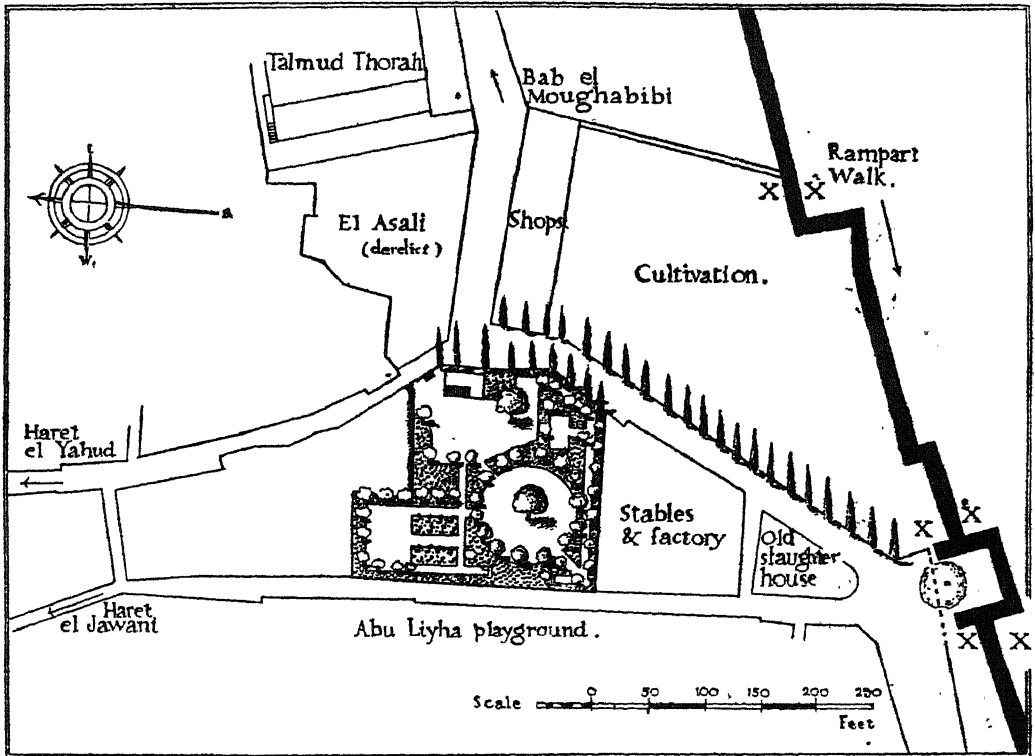
Unfortunately, after the first work of planting had been done a series of nightly raids was made upon the garden, and it was stripped of every tree, shrub, or flower. The police were unable to give the necessary protection, and the work had, for the time being, to be suspended. The present population of the Holy City has much to learn yet in the



The Damascus Gate,

THE OLD CITY

elementary duties of citizenship. When the little playground is finished it will come somewhat as shown in Illustrations 9 and 10.



Abu Liyā Playground.

No. 9.

In the course of making the playground certain discoveries of ancient work were made which are referred to by Père Vincent in the chapter on Græco-Roman remains touched by the Society (see Section 57).

7. On another occasion a question of principle had to be decided which involved the destruction of an old, if not very important, landmark. Among the most characteristic features of Jerusalem are the overhanging wooden windows. The owners of a certain Wakf had applied to me for a building permit which involved the destruction of the window shown in Illustration 11. It is of no great age, but it has, together with the small domed room of which it is a part, a character of its own. The owners pleaded that, wood being so difficult to get, it would cost them much more to retain and repair the window, which was falling into the street, than to rebuild the wall flush and insert a new window. They were willing to pay an extra £10 in order to save the

THE OLD CITY

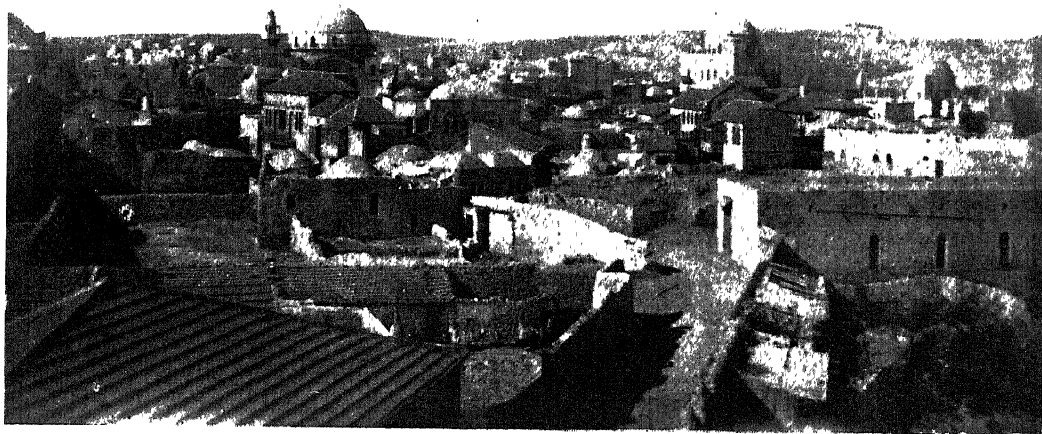
window, and it was finally agreed that the Society would contribute the value of the material, estimated at £4, provided the work of repair was done to the Society's satisfaction.

8. Perhaps one of the most important pieces of work the Society has had to do in the old city has been the preservation of the ancient Sûqs and covered ways. Unfortunately, the necessary money has not as yet been forthcoming to do this work as it should be done. Mere patching of ancient roofs and vaults is not enough. Under the unique conditions of Jerusalem property ownership and tenure a special system of procedure had to be worked out as a preliminary to repair. This is now being done, and a grant or loan has been promised by the Administration for the gradual repair, coupled with the condition of a pro-rata levy to be imposed by the municipality on all tenants and property owners.

The blizzard of February 1920 brought matters to a head. As the result of it some 150 houses collapsed, and a large part of the Sûq el 'Attarîn was in danger of falling (see Illustrations 12 to 16).

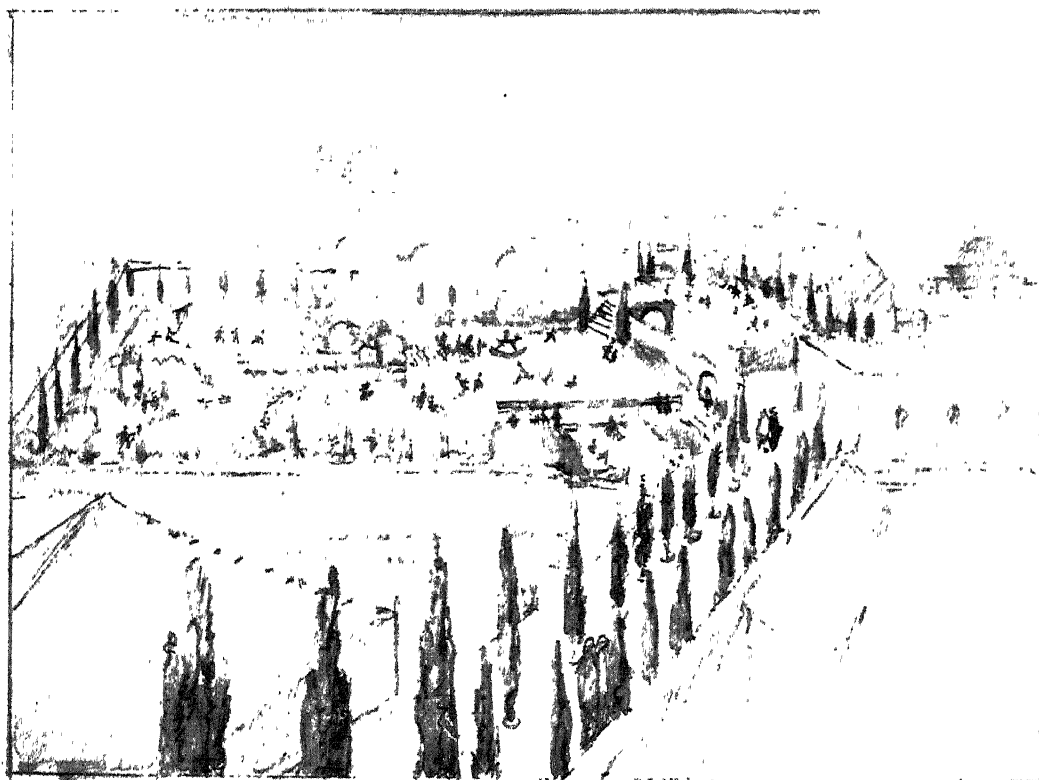
The record of this is significant. In January and February 1919 Père Vincent, Mr. Ernest Richmond, then Secretary of the Pro-Jerusalem Society, Mr. Guini, the municipal engineer, and I as Civic Advisor, had already reported to the Society on the dangerous condition of the Sûq. Our reports advised the immediate expenditure of some £2,000. But the Administration had no money, and nothing could be done. As a result of the blizzard the repair will now, it is estimated, cost more like £3,000. All turns on the complexity of the roof system which covers the streets. Illustrations 12 and 14 show the great area to be dealt with, and some of the difficulties. The properties are all interlocked, and the streets are lit and ventilated through stone louvres so designed as to screen the sun from the streets below. The surface water drains off in accordance with fall, and if the roof or louvre is neglected at one point it may lead to irreparable damage to neighbouring property. Illustration 13 shows where one of these louvres has collapsed after having been temporarily and badly patched. Illustration 12 shows how the vaulting stones are disintegrating, and Illustration 14 shows, at the point where the men are standing, how some twenty metres of wall has collapsed to the danger of the thoroughfare below. Illustrations 15 and 16 show the condition of the vaults below. At the moment when orders were given to shore, the whole street at this point was in danger of giving way.

9. The Society's most important undertaking was the repair in 1919 of the Sûq el Qattanîn (see Illustrations 17 and 18). This, as will be



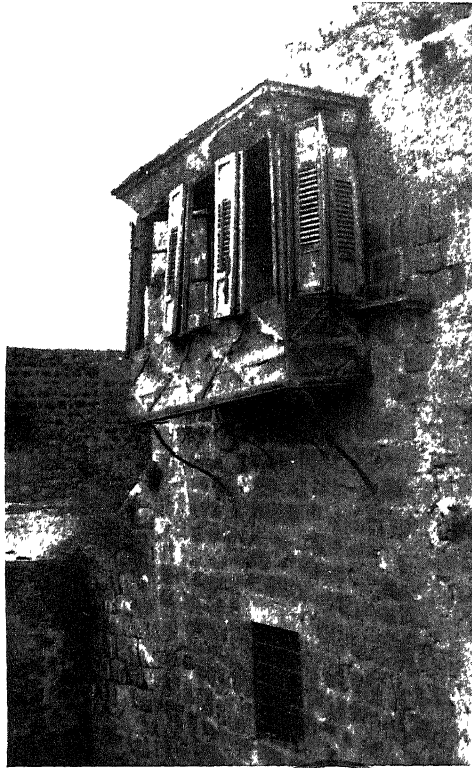
No. 10.

*Abu Liyā Playground, seen from the Bab Nebi Da-ud
(as at present)*



No. 10.

*Abu Liyā Playground, seen from the Bab Nebi Da-ud
(as suggested)*



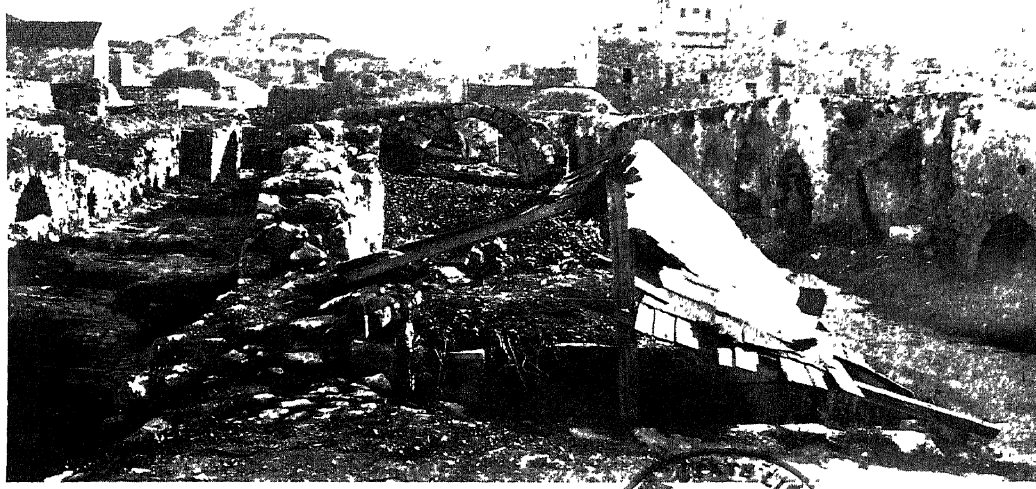
Old wooden window.

PLATE 11. II.



On the roof of Sûq el Attarîn.

No. 12.



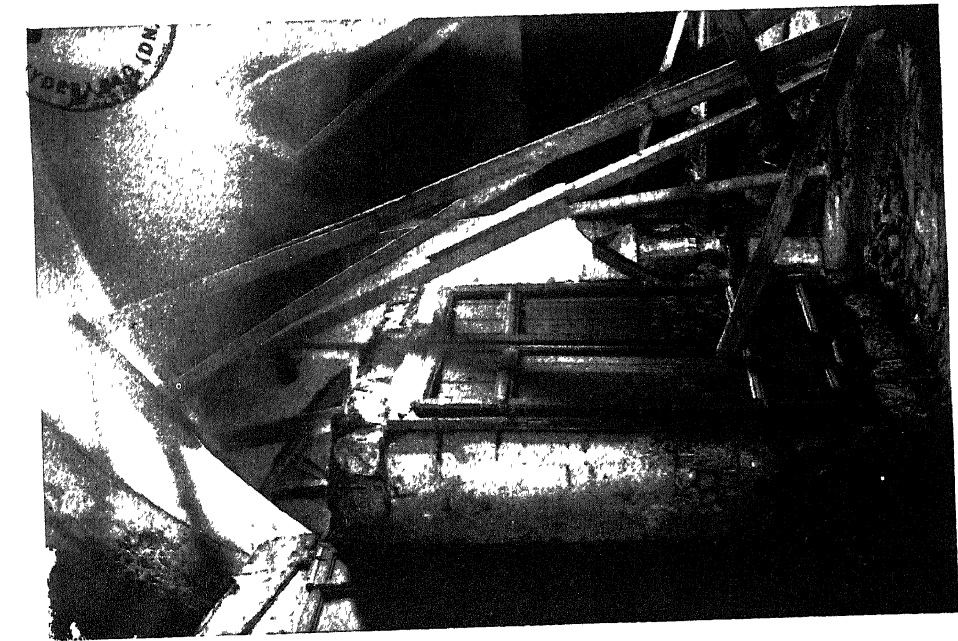
On the top of Sûq el Attarîn.

No. 13.



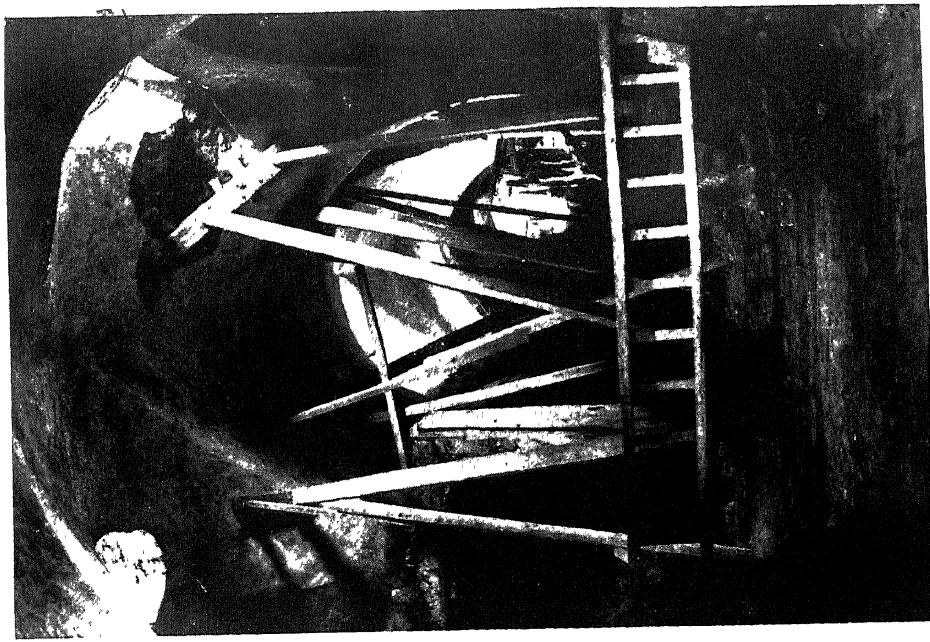
*Showing range of the Sûq roofs
looking west to the Mount of Olives
(Note fallen wall!)*

No. 14.



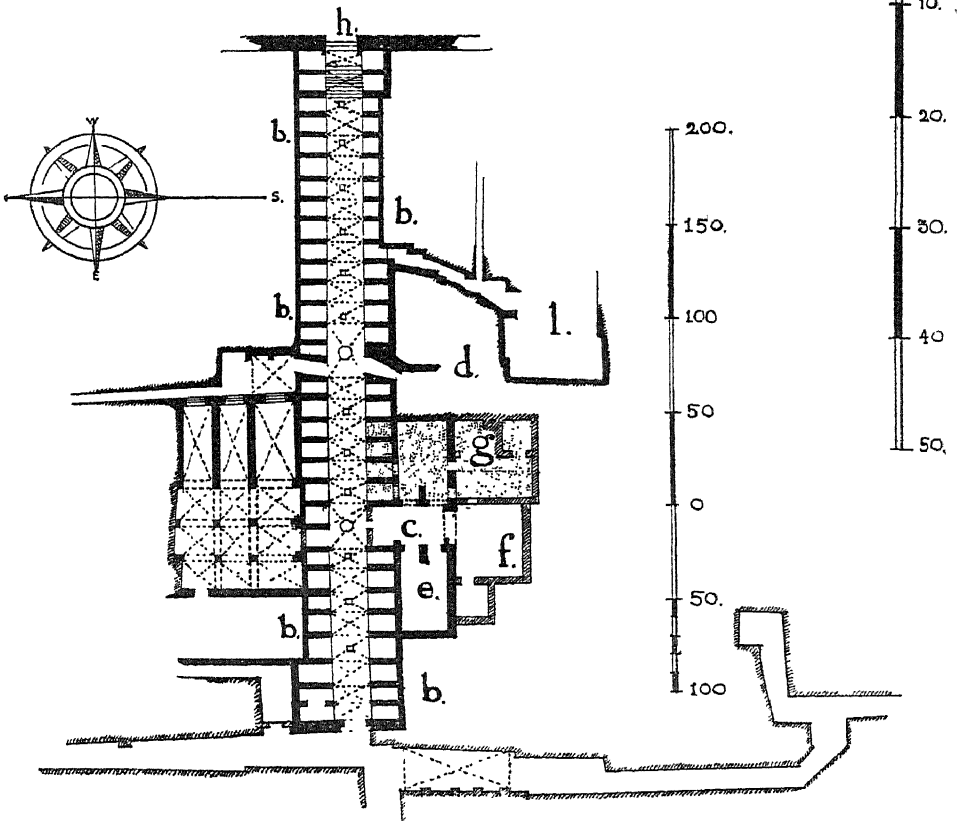
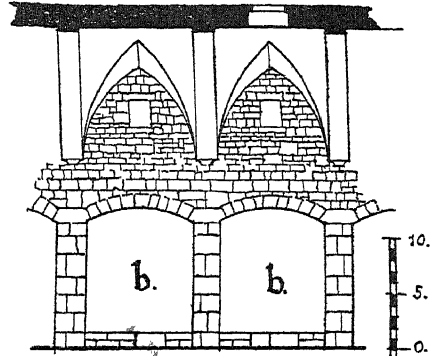
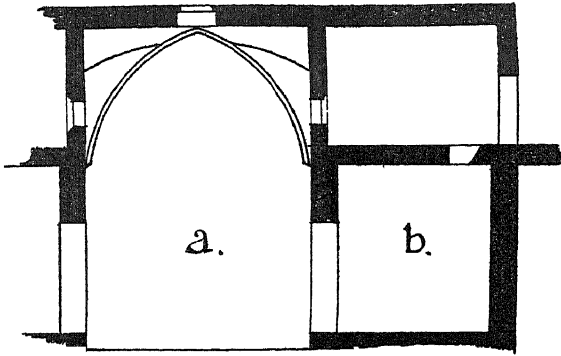
No. 15.

Sûq el Attarîn from within.



No. 16.

*Sûq el Attarîn from within,
looking north.*



C. R. ASHDEE.

No. 17.

The Sûq el Qattanîn.

- a. The Central Arcade.
- b. Booths which have rooms over.
- c. Central Hall.

- e. Classroom.
- f. Dyeing and Spinning.
- g. Reserved for Glass-work.

THE OLD CITY

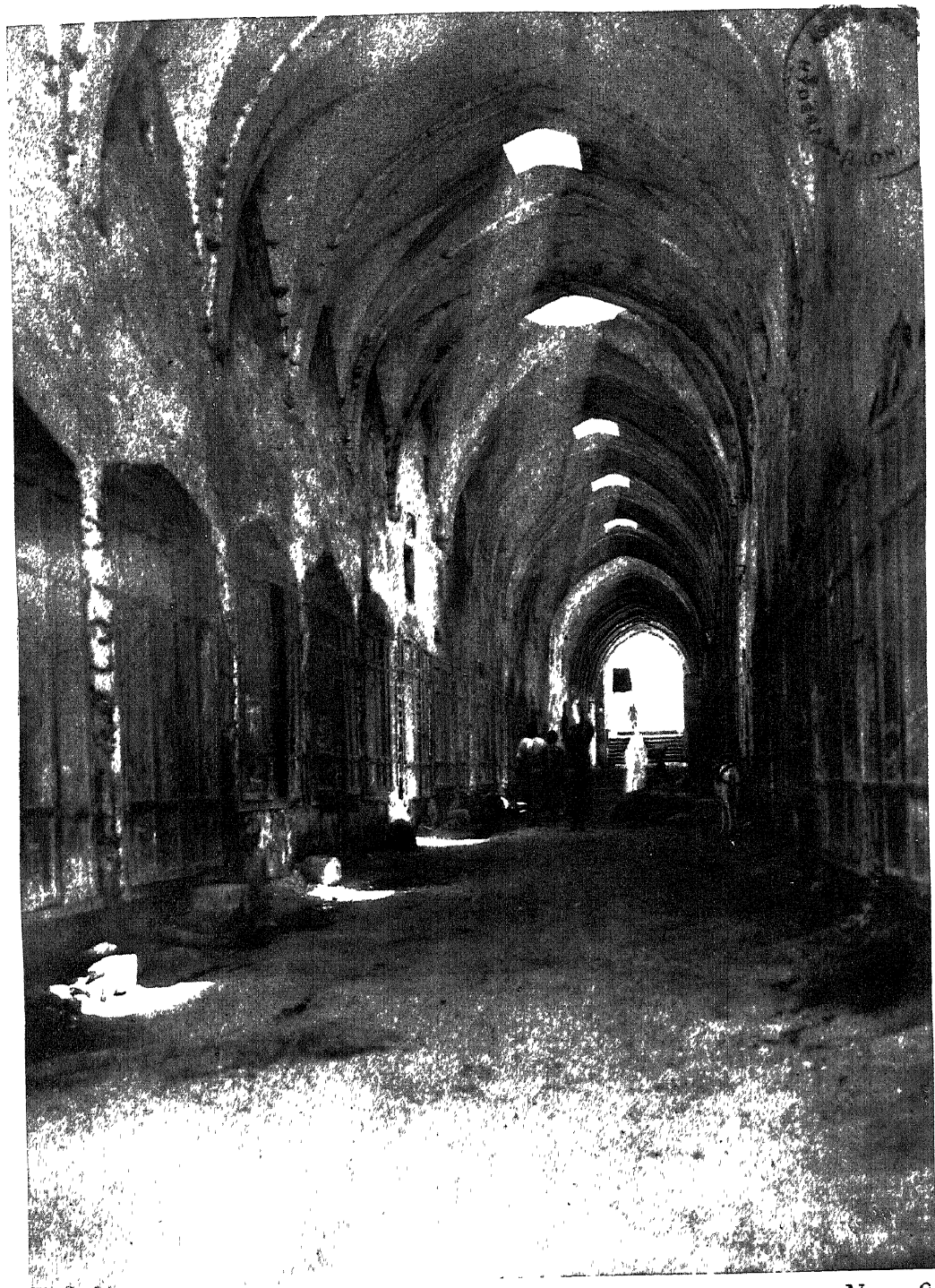
seen by reference to Captain Creswell's description in Section 70, is one of the noblest streets in Jerusalem. The Society has spent on this about £1,000. Had the work not been done, or had the work been postponed, as in the case of the Sûq el Qattanîn just referred to, large portions of the Sûq would have collapsed in the snowstorm.

Further references are made to the Sûq el Qattanîn in connexion with the weaving industry, of which it is now the centre (see Section 27). Therefore I will refer here only to the general plan, which shows what has been done structurally, and what is still intended. This plan (see Illustration 17) is based upon that of the Palestine Survey, which, however, was found to be inaccurate. It has not been possible to correct it. Many of the shops are still walled up, and since the date of the Survey portions of the old buildings to which Captain Creswell alludes, those on the north side of the plan, appear to have been destroyed to make way for a modern house.

10. Of the repairs to the Dome of the Rock (Illustrations 19 and 20), which the Society's assistance enabled the Wakf authorities at a critical period to undertake, a few words must now be said. Captain Creswell's notes in Section 68 should be consulted for the latest historical data. For the initial repair work the Society advanced the sum of £232, and it has since, at the instance of the Administration, guaranteed an agreement between the Wakf and their contractor, Mr. David Ohanessian, who has been appointed to make, in the old furnaces, such tiles as are needed for the repair and upkeep of the building. The supervision of this important work has been since the outset in the hands of Mr. Ernest Richmond, the advisory architect of the Wakf, from whose report of March 1919 the following extract is given :—

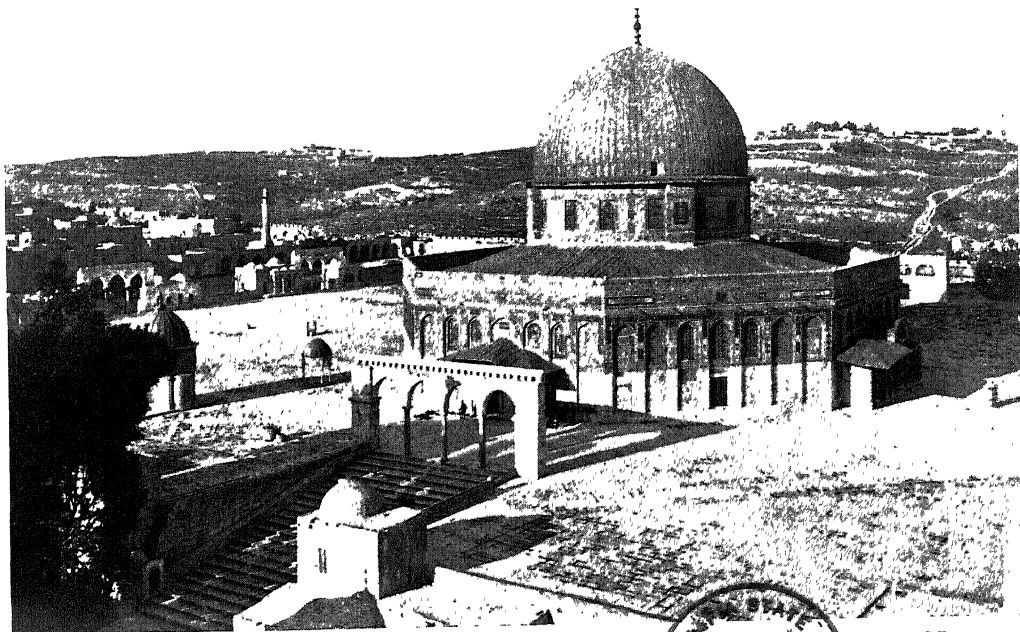
“To ensure complete immunity from decay, especially in the case of the more modern tiles, is impossible. The surface of this kind of tile (of which there are very large numbers) is bound to disappear much sooner than that of the earlier tiles, thereby seriously increasing the denuded areas; and the time is not far distant, if indeed it has not already arrived, when the following question will have to be answered: ‘Is the method adopted in the sixteenth century of decorating the outer walls of this building with glazed tiles to be continued in the future, or is that system to be abandoned?’

“Efforts have for the last 400 years been made to maintain that system. Repair after repair has been carried out. Whatever we may think of the methods followed we must at least acknowledge the effort



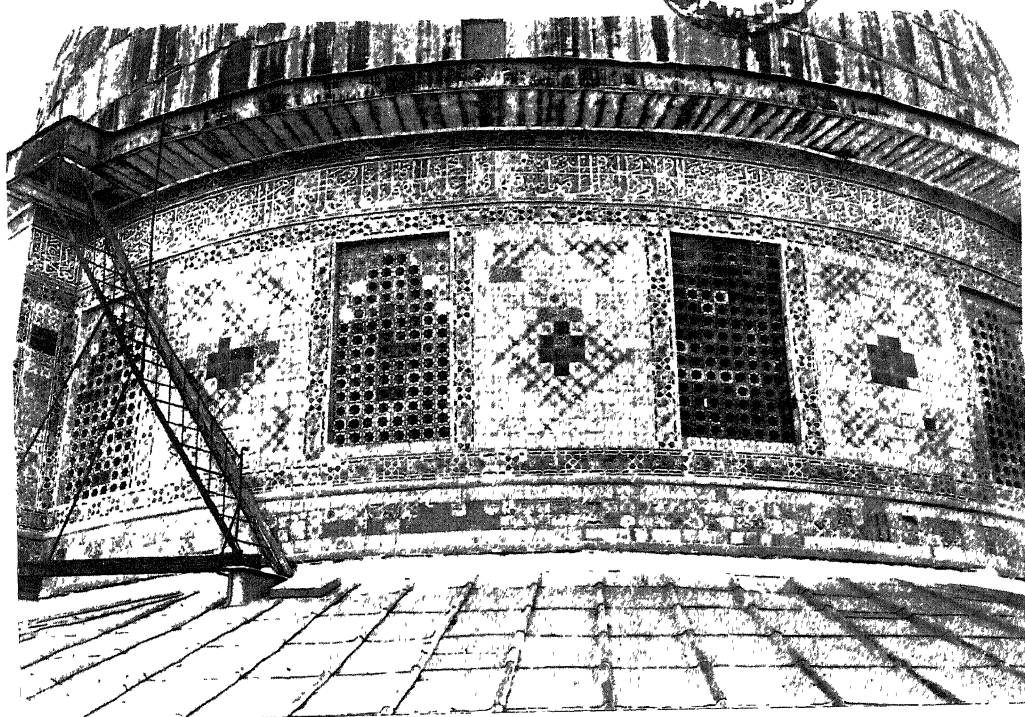
No. 18.

Sûq el Qattanîn—Main Arcade.



No. 19.

Dome of the Rock.



No. 20.

Dome of the Rock.

THE OLD CITY

and admire the perseverance with which it has been made through many generations, and in spite of the obvious difficulties caused by unsatisfactory methods of administration.

"Tiles have decayed in the past, and tiles will decay in the future; some rapidly, some less so; some by natural and unavoidable causes, others by reason of neglect or lack of skill. In the past they have always been replaced in some form or other, though with varying success and uneven skill.

"If, in the future, the general policy followed throughout 400 years up till the present century of keeping the building endowed with a tiled surface is to be continued, those responsible will have at least in one particular to follow the example of the past; that is to say, they will have to provide new tiles. This, of course, does not exempt them from doing all that can be done to preserve those that still exist, and in this matter the future guardians of the building may well do better than some of their predecessors.

"If we admit, as I think we are bound to admit, that the Dome of the Rock is not merely a building of archæological interest, but also a symbol of something very much alive, we must also allow that there is something to be said for maintaining the outward and visible sign of that vitality. All skin decays, but so long as there is life in the body which it covers its tissues are continually renewed.

"So long then as the Dome of the Rock remains a live building—a building, that is to say, which is an integral part in the life that surrounds it—so long as it fulfils the functions it has fulfilled for 1,200 years, so long must its skin be continually renewed in some manner or other, by marble or by mosaic, by tiles or by cement; for the walls have been too much hacked about, in order to provide a key by which to fix surface decoration, to make it tolerable that they should become entirely denuded; nor does cement seem a satisfactory or adequate covering to this building. Within an appreciable number of years the choice will lie between cement as a covering to a considerable proportion of the building, or new tiles."

This extract may not inaptly be followed by the Grand Mufti's eloquent appeal to Islam. It is translated from the Arabic, and appeared in the Arabic papers on 4 and 5 December 1918.

"Peace be upon you, and the grace of God and His blessings. This sacred Mosque, to which God translated His Prophet one night from the Mosque in Mecca, and in which one prostration before God is counted by him as five hundred—is it not the Aqsa Mosque which God has blessed? Yet it is neglected, and for several decades was overlooked,

THE OLD CITY

until decay has set in in its frame, and its ornamentation has faded, and the whole edifice stands in peril of disruption, which may God avert. Who desires the loss of this precious gem, unique in its grandeur, its form, its architecture, the soundness of its foundation, and the perfection of its structure—this wonderful building, the site of which may not be seen on the face of the earth, which causes the greatest architects to shake their heads in wonder and to confess their incapacity to produce its like even were they all to put their heads together?

“Now, when the men of the Occupying Power, and, in particular, H. E. Colonel Storrs, Governor of the Holy City, saw the ruined state in which stood the Mosque, and learnt that the revenues derived from its private wakfs (i.e. without even taking into account the difficulty of obtaining rents at all in those days) do not exceed what is required by way of expenditure for the maintenance of religious rites—when Colonel Storrs saw that, it was an eyesore to him, and he expressed his deep regret, and set about at once—may God watch over him—and applied for an able engineer of those who have specialized in the repairs of ancient places of worship.

“His appeal met with prompt response, for very soon the British Government sent out from its capital, London, the most celebrated engineer and the most competent for this great work. This is Major Richmond, known to the greater part of our Egyptian brethren for the good work done by him in their own places of worship. No sooner arrived than he set to work at once, tucking up his shirt-sleeves of activity, and displaying the utmost interest in minutely examining and investigating, and then reporting on what ought to be done. Having examined everything bit by bit, and with the utmost care, he drew up a report fully explaining what was required for the restoration and preservation of this noble edifice, and dwelt specially on the necessity of speedily setting to work. He also showed in an estimate that to get materials, apparatus, and the skilled labour which is required for such delicate work, would necessitate about £80,000, which is not much if the object be to preserve such sacred precincts to which humanity flocks from all parts of the world ; not much—God willing—for those charitable, good people who wish to lend God a pious loan which He will repay to them times over, to extend their generous hands towards Him from all parts of the globe, east and west, and answer His call, which is His, by saying : ‘Lo ! Our riches we entail unto Thee.’ For verily he erects the Mosques of God who believes in God. Verily, also, God will not suffer good works to go unrewarded.”

THE NEW TOWN PLAN

II. Passing from the Society's activities in the care and upkeep of the old city, we now come to the New Jerusalem. Its first thought here has been the new Town Plan. All modern civic regulation points to the need of town-planning. The plan is the index or method on which the orderliness of a city is based. But a Town Plan, especially in an Eastern city, implies much more than the mere laying out of streets and alignments. The Arabs have a word "tartib," formed from the verb "rattab," to make tidy, and meaning the method or scheme on which work is to be undertaken; this "tartib," or method of how to make tidy, is what we have to consider. The confusion into which industrialism has thrown all the conditions of life, whether in east or west, has made the Town Plan essential for every city that is in any way alive. It is doubly necessary for a city which has been threatened, as has Jerusalem, with violent changes in the last twenty-five years, and has at the same time a unique record, an immense wealth of historic building, and a curious and romantic beauty of its own.

But a Town Plan for such a city depends for its excellence on—

- (a) Its grasp of certain principles, social as well as architectural;
- (b) Its power of adaptability;
- (c) The administrative machinery that is set up to give intelligent effect to the plan.

If the principles are ignored—e.g., the religious divisions of a community, or the industrial needs, or the question of water supply, or the observation of contours—or if the sanitary needs are over or under estimated, or the prevalent winds ignored, or the planting of the trees, or the education of the city's children, or if any of these things are insufficiently considered, the whole plan may be impaired. Or, again, if a plan be so rigid in its conception that it checks the normal development of any of these things, it is like a panel that cracks. We get a different result from that of our anticipation. A good plan must have power of variability, as a good bit of wainscoting must move with the wind and the sun and yet not give. To make this variability possible there must be an administrative machinery having power to modify the plan in accordance with the principles on which it is being worked out, for the principles themselves may change, and they certainly need constant study. This study is the concern of the politician and the sociologist quite as much as of the draughtsman, the architect, or the engineer.

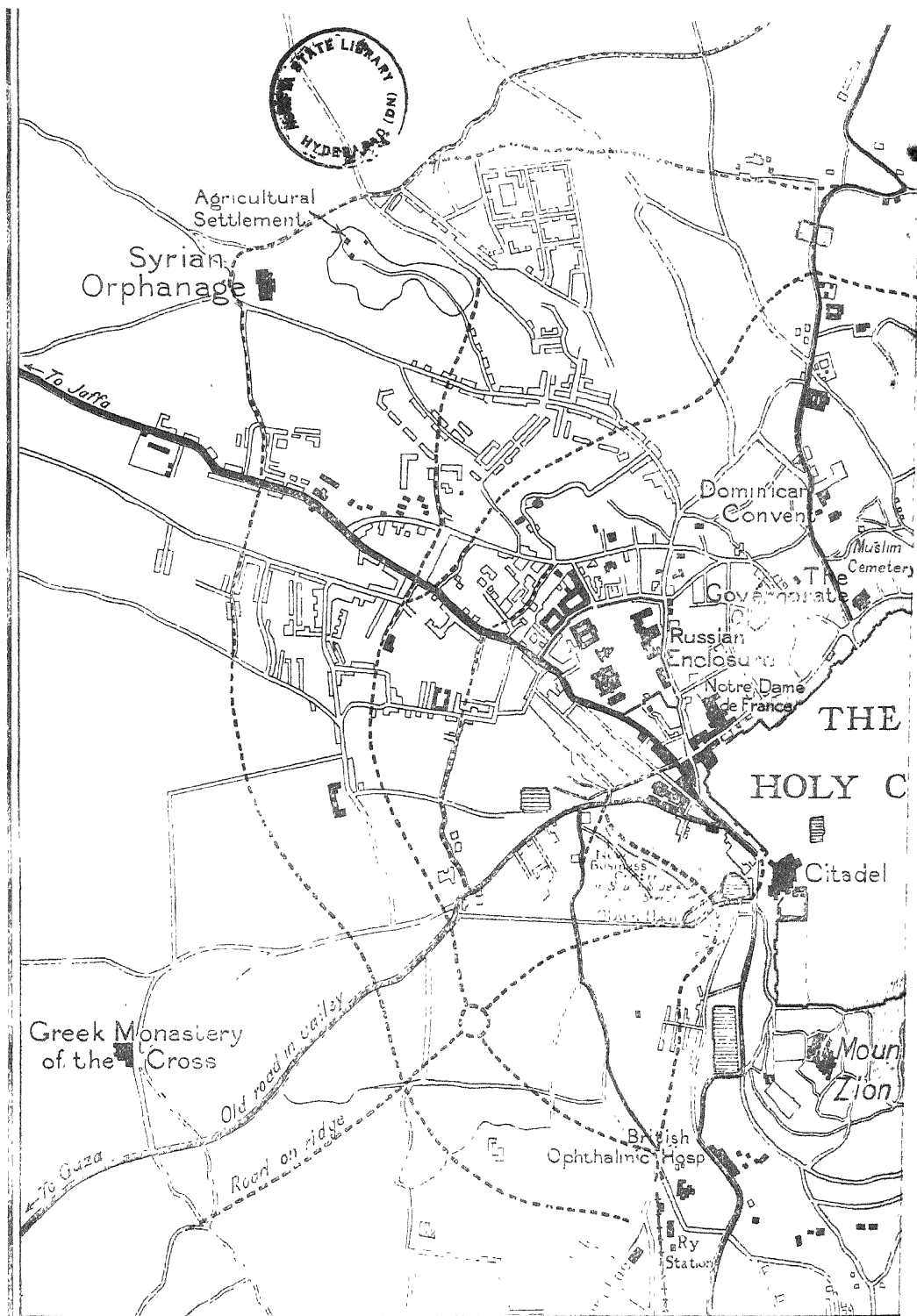
THE NEW TOWN PLAN

12. It follows from these considerations that a good plan cannot be the work of one man only. It must be the study of many minds, imply a co-ordinated knowledge focused upon the city which it is sought to ennoble, or to which the "tartib," or system of tidiness, is to be applied.

There have been many plans prepared for the Holy City during recent years in whole or part, and by many different people. There have been the various plans projected and in part carried out by Jemal Pasha and the German architects, who were called in to reconstruct portions of the city or make new roads before the British occupation. There were the plans and the new streets of Ephthemius, the Greek priest; there was the plan of Mr. Victor Hamberg; there is the official plan of Mr. Guini, the municipal engineer, upon which he and his staff have been working for over a year now—the plan of the city as it actually is; there are the plans of Mr. McLean (see Illustration 21) and Professor Geddes (see Illustration 22); and there are the various plans of portions of the city emanating now from the Public Works Department, now from the Municipality, or from my own office as the need arises.

13. It is necessary here to make special reference to the plans of Mr. McLean and Professor Geddes, because they provide, after the official plan of Mr. Guini, the main lines upon which the final Town Plan is likely to be carried out.

The distinctive quality of the McLean plan, as will be seen by reference to the reproduction (No. 21), is that it isolates the Holy City; sets it, so to speak, in the centre of a park, thus recognizing the appeal it makes to the world—the city of an idea—that needs as such to be protected. The Geddes plan, which should be studied with the McLean plan (see No. 22), accepts this guiding principle, but pays more attention to contours, saves a large sum on roads, and being based on more precise data, and with the experience of many more months of study than it was possible to give during the earlier periods of the military occupation, carries us farther. The Geddes plan revealed the fact that the maps and measurements upon which both the McLean and the Geddes plans were based proved to be faulty. I have myself noted variations of 150 feet. In a sharply undulated district such as Jerusalem, where there are steep ascents and deep valleys in close proximity, this brings us immediately to the principle involved in contours. It is not as on the level plain, where you can, so to speak, drag your net and yet achieve



Prof. Patrick Geddes, 1919

THE NEW TOWN PLAN

the same effect of checkers or diagrams. Were we to do this across the undulations of Jerusalem we might find ourselves planning up in the sky, or our level road falling down a steep incline.

The Guini survey, which is correcting the inaccuracies of the Turkish and German mapping, will make it possible to carry out more scientifically that co-ordination of the two plans upon which we are now engaged. Here again the direct assistance of the Society has been given. Realizing that the success of the plan depended upon the survey, the Society has given active support to Mr. Guini's office; it has paid for the printing of the plans, and set aside some £70 for what is even more important, a contour model, towards which the American Colony have kindly offered to contribute in labour and supervision. Further, the Society has undertaken to pay for a series of aerial photographs which the Royal Air Force is preparing.

14. But neither the McLean plan, the Geddes plan, nor the Guini survey provides one thing which is essential to the future of the city. This is the "zoning" system, by which the city will be divided into areas of occupation, residence, amenities, social service, etc. Such a system can only result from the reasoned need of the citizens themselves. To effect it some sort of civic commission is required. You can only compel up to a certain point, and you must have the logic of the general need behind you before deciding how far compulsion may be carried.

Then political and industrial considerations enter. The two plans before us illustrate this very nicely. The McLean plan assumes the railway station as the point round which the main growth of the city is to be. The Geddes plan starts from the hypothesis of a University development mainly towards Mount Scopus. Who can yet say that the city will spread to the north-east, as Professor Geddes suggests, or to the south-west, as postulated by Mr. McLean? Is there likely to be sufficient industrial development to warrant both assumptions? Other equally important considerations enter: Will the University be a Zionist University merely, or will it be frankly non-sectarian, a University in which all the world shares? Professor Geddes, in his report, has thrown down the glove to Jewry. Will the challenge be taken up? It is a question for the Jews alone, but the result of their decision will profoundly affect the city's future—may shift the axis of its development and revolutionize the Town Plan. Until we can see ahead more clearly we cannot zone, and until we zone we cannot make our Town Plan effective.

THE NEW TOWN PLAN

15. I said above (Section 11) that the Town Plan depended for its third requisite upon the administrative machinery set up. That so far has been met, rather inadequately, by the office which it is my privilege to hold as Civic Advisor. The various decisions which the Military Governor of Jerusalem has had to give on questions of civic development have been referred to me, and no one under the Public Notice No. 34 of 8 April 1918 could "demolish, erect, alter, or repair" without first obtaining a permit from the Military Governor. These are municipal functions. I had nearly 500 applications through my hands between October 1918 and June 1920. When the permit is granted it becomes the Municipality's work to see that it is effectively carried out, and to collect the revenue under the conditions of Turkish law.

It is on the side of the amenities, of the finer civic development, and of archæology, that the office of the Civic Advisor touches the Pro-Jerusalem Society. All important cases, such as those referred to in Sections 17 and 25, I submitted for the consideration of the Council before taking action upon them. How immensely helpful this has been these records will, I trust, show.

THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

16. Of the 500 requests for building permits referred to in the preceding section perhaps 25 per cent. have involved questions of archæology. Many of the requests have been quite trifling, but sometimes the most trifling have had far-reaching civic and archæological consequences. The David Street Market, to which special reference is made in Section 25 (see Illustration 54), is a case in point. So also is the Park system (Sections 19 to 23), on a portion of which, in the area surrounding the Jaffa Gate, I have already refused some thirty applications to build. Other cases again are those dealt with in Sections 2, 3, 5, 6, 7, 9 of these records, and those with which I deal in the ensuing section.

17. The system on which we work at present is that all cases of archæological importance are presented at the monthly Pro-Jerusalem meetings, and the opinion of the various experts is secured before action is taken. Thus the matter of the saving of the Roman staircase at Siloam (see Illustration 76), dealt with by Père Vincent in Section 58; was reported on before it was sent up to the Chief Administrator as an infringement of his proclamation (see Appendix VI). In this case the Society conducted the prosecution against a building contractor who had stolen some twenty tons of Roman stonework, which he carried off by night on the backs of donkeys. The man was fined £50, and had to return the stones; but, of course, they could never be put back again into the positions from which they had been taken, and in which the Bliss and Dickie excavations revealed them.

The case of the falling Sûqs has been already dealt with in Section 8. This case led to a special report, which I was asked to make for the Chief Administrator, with the object of arranging a loan or grant in aid to the Municipality for the permanent upkeep of the Sûqs, together with a property levy.

A good illustration of how the system works is the Hammâm el Batrak, the "Bath of the Patriarch," an eighteenth-century Muslim building. A permit had been asked for to repair certain shops in Christian Street (see Illustration 24), and at one of them (*b*), the old entrance to the Hammâm, the stone mastabahs were already being removed and broken up. It appeared, on investigation, that it was proposed to

THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

abandon the bath and construct modern shops upon it. It seemed a pity to do this, at least without reservation, in respect of those portions of the eighteenth-century structure that were most worth saving. A special meeting of the Council was therefore held on the site, and the various schemes considered. It was finally decided that permission should not be given to the owners to remove the bath, and that they should be advised to repair the building for continued use as a bath with shops adjoining. If that were found to be no longer practicable it was intimated that the modified scheme shown in Illustration 24 *c* and *g* might be approved for conversion into a café of that part of the building most worth preserving, i.e. the large vaulted room (see Illustration 23). This scheme postulated the new shops shown at *a a a* in the part hatched in the illustration, and a small public garden *g*. The ruksahs were thereupon issued in the Governor's name.

18. How then shall we determine in the future the archæological needs of the Holy City? On the hypothesis that we shall continue to administer Turkish law, with possible British modification, what ought to be done?

The Pro-Jerusalem Council has been gradually shaping for itself the following programme. It will be seen that some of the objects aimed at are beyond its powers, and need administrative support; others, of necessity, have awaited the coming of a permanent civil government:—

- (1) Detailed and systematic survey and registration of all historic monuments in the Kaza of Jerusalem.
- (2) The establishment on and through the Council of a body of opinion guided by men who have not only the technical and archæological knowledge, but the authority to carry through administratively any policy that has been agreed upon.
- (3) The co-ordination, with the aid of the Municipality and such services as are still in military hands, of the various civic functions that touch archæology—e.g., the granting of ruksahs, the laying on of water, or the placing of drains in the old city; the opening out of ancient streets, especially where destroyed by the blizzard of 1920; the repair of the Sûqs by means of administrative order, and the levy on property owners; the making of new roads in the suburbs of Jerusalem, especially where these are on the lines of old Roman roads.
- (4) The making of regulations as to movable antiquities, their finding, safeguarding, or sale, and the unauthorized or illicit digging that may bring them to light.



No. 23.

Hammâm el Batrak—The Large Hall.

THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

In regard to (1), the survey, much has already been done. It is stored in the Governorate files, of which there are several thousand, or at the Municipality. Large numbers of photographic records have been taken, and plans and drawings made. All this should later on be systematized, and when the actual register of Jerusalem historic monuments is made, it should, if necessary, be incorporated. Such an official survey of "Monuments historiques" is the first thing to be done, and an administrative grant should be made for it.

In regard to (2), the composition of the Council is in itself a guarantee for the careful consideration of questions as they arise. All the local archæologists, and those appointed by the Military Administration, have from time to time served on the Council, and, further, the Council has on it men, such as the Grand Mufti, the Mayor, and the heads of the religious communities, who can give the necessary sanction to its decisions.

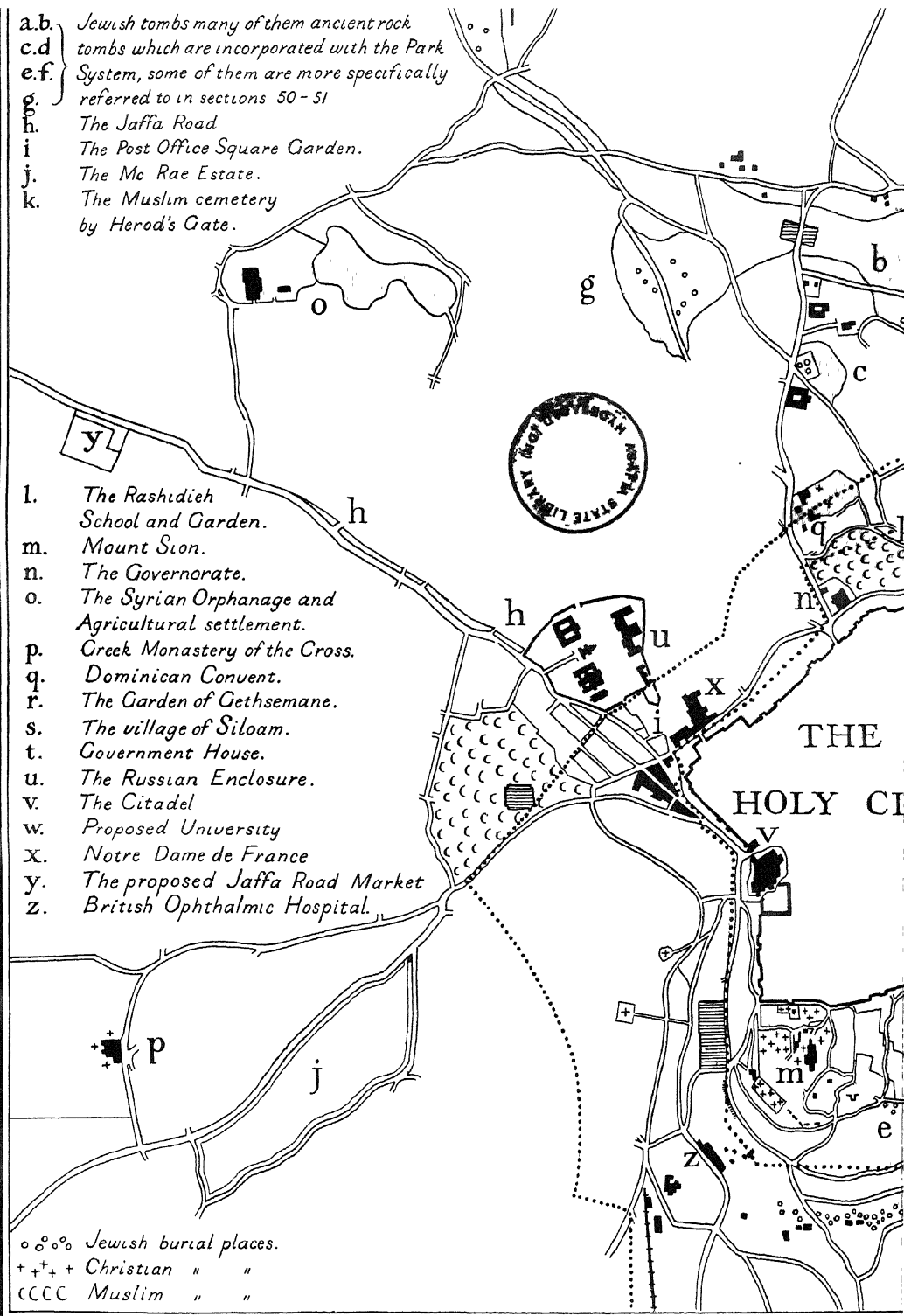
That brings us to (3) co-ordination. The weakness of any military regime in civil matters is its inadaptability to civil needs. It can guarantee no continuity; its judgment in the appointment of officials is often determined by considerations not germane to the appointment, and the personal responsibility of those appointed rests of necessity with the military superior, and not with the man who has to do the job. A military regime, in other words, is concerned, and rightly, with other things. Through the Pro-Jerusalem Council, however, it was often possible to effect co-ordination, and draw together interests that could not in any other ways have been focused upon the amenities of the Holy City.

Lastly, the Council has had, perforce, while awaiting the arrival of a permanent Administration, to consider and solve problems of an archæological character which would properly be within the province of a Department of Antiquities. The Council may reasonably claim to have earned the gratitude of archæologists for the action it has taken in the best interests of the historical monuments of Jerusalem. It is now to be anticipated that a permanent department of Palestine antiquities will be instituted, and definite co-ordination established between the activities of the Society and those of the department. The Council will doubtless view this prospect with the greatest satisfaction, especially in view of the additional strength and efficiency which such a combination would give them in their special field.

- a.b. Jewish tombs many of them ancient rock
 c.d. tombs which are incorporated with the Park
 e.f. System, some of them are more specifically
 g. referred to in sections 50 - 51
 h. The Jaffa Road
 i. The Post Office Square Garden.
 j. The Mc Rae Estate.
 k. The Muslim cemetery
 by Herod's Gate.

- l. The Rashidieh
 School and Garden.
 m. Mount Sion.
 n. The Governorate.
 o. The Syrian Orphanage and
 Agricultural settlement.
 p. Creek Monastery of the Cross.
 q. Dominican Convent.
 r. The Garden of Gethsemane.
 s. The village of Siloam.
 t. Government House.
 u. The Russian Enclosure.
 v. The Citadel
 w. Proposed University
 x. Notre Dame de France
 y. The proposed Jaffa Road Market
 z. British Ophthalmic Hospital.

o o o o Jewish burial places.
 + + + Christian " "
 c c c c Muslim " "

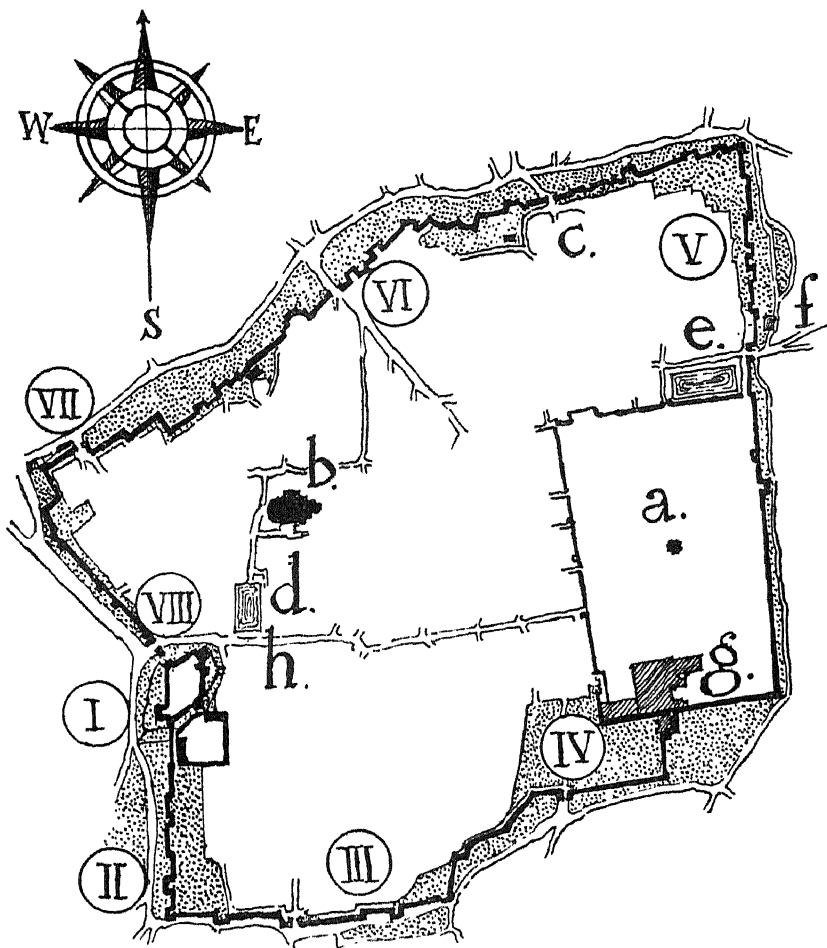


THE PARK SYSTEM

19. Perhaps the greatest need of Jerusalem, after the preservation of its history and the cleaning of its streets, is gardens, shade, and afforestation.

It is said that the city has never recovered the destruction of the timber cut down by Titus in the siege of A.D. 70. The siege of Godfrey de Bouillon nearly failed for want of timber; and the Turks, though creditable gardeners, never made good the wastage of the end of classic civilization. Professor Geddes, in his report to the Zionist Commission, has some valuable comments, with diagrams, on the question of rainfall and plantation in Palestine. Water and plantation in Jerusalem go hand in hand. They react on one another. Plant trees and you get more rain; store your rainfall in a thirsty land and you can plant your trees. Indeed, the difficulties are enormous; and, so far, they have been too great for us to do much. They are labour, transport, water storage and its application through the long nine months of drought, and protection from the goat. There are really only two months in each year when planting can be safely done. In the planting season of 1918-19 the Pro-Jerusalem Society planted about 200 trees. In the season of 1919-20 about 2,000. With proper resources we hope to plant in the city or about it 4,000 annually. It is not the planting that is the difficulty, but the tending (see Section 6).

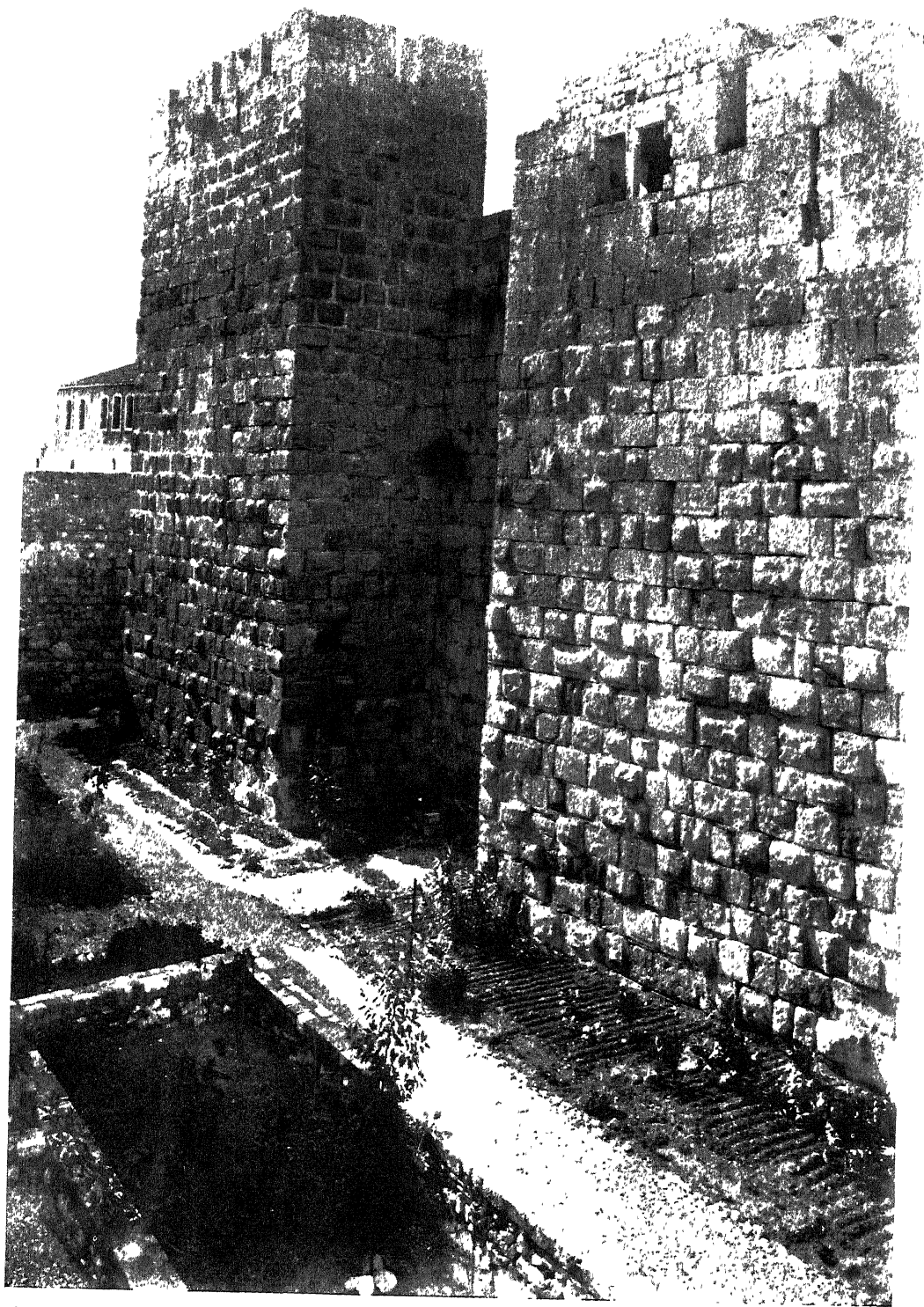
20. As the Citadel Gardens and the Rampart Walk will be the core of the Jerusalem Park system, this is the proper place to speak of them. The plans shown in Illustrations 25, 26, 21, and 22 explain this. They should be studied in relation to one another. The key plan (Illustration 26) shows the Rampart Walk as the centre of the Park system, the spinal cord on which is to be built the whole series of parks, gardens, and open spaces of which the new city will be composed. To the south-west of this plan is the Citadel. The large plan (Illustration 25) shows the Park system as a whole. It is an attempt to co-ordinate the different areas it is proposed to reserve, and in the centre of which the Holy City is to be set. In this plan the modern building area which lies to the north-east and south is left blank, and only a few salient points are shown. Turning back now to Illustration 1 (*Frontispiece*), we see the Citadel enlarged. The Citadel Gardens (Illustrations 27 to 31) are to be the entrance to the whole system. The eight areas now being handled are marked around the wall enceinte, beginning at the Citadel area I, and ending at the point where area VIII



No. 26.

Key Plan of the Rampart Walk.

- | | | | |
|------|--|----|--------------------------------------|
| I | <i>Citadel area.</i> | a. | <i>Dome of the Rock.</i> |
| II | <i>Armenian Convent area.</i> | b. | <i>Church of the Holy Sepulchre.</i> |
| III | <i>Zion Gate (Bab en Nebi Da-ud) area.</i> | c. | <i>Herod's Gate.</i> |
| IV | <i>Tyropæum.</i> | d. | <i>Pool of Hezekiah.</i> |
| V | <i>Bezetha.</i> | e. | <i>Birket Israel.</i> |
| VI | <i>Damascus Gate (Bab el Amud) area.</i> | f. | <i>Birket Sitt Miriam.</i> |
| VII | <i>New Gate (Bab el Jedid) area.</i> | g. | <i>El Aqsa Mosque.</i> |
| VIII | <i>Jaffa Gate (Bab el Khalil) area.</i> | h. | <i>David Street.</i> |



Citadel Gate—South Terrace.

touches area I after the wall circuit has been made. We approach at the main or eastern entrance of the Citadel over what was once the drawbridge, and near where Lord Allenby made his proclamation on the surrender of the city. The Society proposes to commemorate the spot with an inscription. We then pass southwards by a series of steps, walks, terraces, and plantations, laid out in the ancient fosse, about the glacis, and round the various towers, to the Rampart Walk. This walk will ultimately take us right round the city, and bring us out at the Jaffa Gate immediately to the north-west of the Citadel.

The fosse, before the Pro-Jerusalem Society took it in hand, was a public latrine, and, worse, it was a refuse heap for dead carcasses and decomposing matter. The Illustrations 27 to 31 will show into what this has been converted. In the designing of this garden I have followed the architectural lines of the Citadel which it embraces, and every successive point as we reach it is dominated by the solemn masses of the ancient stonework. The trees planted have been olive, fig, eucalyptus, almond, cypress, mimosa, pepper, trumpet-tree, and sumac. All trees will be kept low so as not to interfere with the scale of the buildings. Jackaranda were tried, but the wind and cold destroyed them. The illustrations show a number of other shrubs, plants, etc.

In making this garden I had the assistance of Captain T. B. Mathieson and Sir John Burnet. The latter happened to be in Jerusalem working on the graves memorial when a portion of the south terrace was being laid out. To the former, who was in charge of the Jerusalem police, I am particularly indebted, not only for the unique horticultural knowledge he placed unreservedly at the Society's disposal, but for his constant and unfailing personal help.

21. The Rampart Walk will be the spinal cord of the Jerusalem Park system. It will, when completed, be the largest, and perhaps the most perfect, mediæval enceinte in existence. Carcassonne, Chester, Nüremberg, are parallel cases, but none of them comes up to Jerusalem in romantic beauty and grandeur. Some of the main points in the Jerusalem Rampart Walk may be studied in the illustrations here given, and its relation to the Park system as a whole will be best seen in Illustration 25. I will now take the illustrations in order, beginning at the entrance by the Jaffa Gate. Here at the junction of the wall with the fosse a stone stairway has been built to make access possible. The point is just behind the minaret in Illustration 1 (*Frontispiece*), and the

THE PARK SYSTEM

line of the ramparts may be traced to the right, towards the Armenian quarter of the city.

Illustrations 32 and 33 show the walk by David's Gate and the encroachments made on it by a modern Turkish meat market. This the Society had scheduled for removal, when the act of God, in the form of the blizzard, fortunately came to our aid and broke the roof in.

Illustrations 4 and 5 show gangs of the Society's labourers at work clearing débris from the walk. Some idea of the mass of stuff to be removed may be seen by the height to which it was piled in relation to the figures. In Illustration 5 it comes up nearly to the woman's head. In Illustration 34 a woman is seen at work picking off the great stones of an encroachment that had been built on the walk. She is herself standing on the old city wall.

Illustrations 35 and 36 show another of these encroachments ; it is outside the Spanish Jews' Hóspital. Here, again, as the photograph shows (No. 35), a new wall had been built on the top of the ramparts. The pen diagram below (No. 36) shows how this was handled. A is the new wall, B the immense mass of tip on which the new wall was built, and which in places was beginning to burst the rampart wall. C shows the unburied sentinels' walk. In this case the encroachment was not hacked away, but tunnelled, and an arch made over the steps which the excavation revealed. Illustration 37 shows what the work looked like when in progress. The girls are in the pit with their baskets clearing débris. The ink line shows where the arch was subsequently built and the parapet made good. At E, on the inner side of the wall, where the walk adjoins the public street, it is proposed to plant as shown.

Illustration 38 is interesting as showing the sort of destruction that is in progress. The old walls of the city have been used as quarries, and the massive stones, when loosened from neglect, are carried off. A few thousand pounds to make good these parapet repairs around the city walls are greatly needed.

Illustration 39 shows the end of the walk at the El Aqsa Mosque. We have not for the moment got beyond this point, and it is possible that a way over the wall or on the outside may be better till the walk begins again at the point where it first touches the Temple area on the south side.

22. At this point, as it will when completed become one of the most important features in the Jerusalem Park system, a few words may be

THE PARK SYSTEM

said about the Jaffa Gate improvement scheme which the Society is anxious to carry through. It involves—

- (a) the removal of the unsightly clock tower and the replacement of the low parapet wall removed shortly before the Kaiser's theatrical entry into Jerusalem;
- (b) the clearing of the fosse, with a possible modification of the levels at this point, and the completing of the garden circuit round the Citadel (see *Frontispiece*). The suggested compromise would be a line drawn between the old circuit obliterated by the Turks and the modern road boundary AA.
- (c) The opening out of a roadway with a great meidan in front of the Jaffa Gate, and the removal of the market to the other side of the road.
- (d) The completion of the Rampart Walk circuit.

Illustrations 40, 41, 42, 43, 44, 45 show the projected improvement. No. 40 is from a photograph taken in 1898 when the breach was being made. Illustration 41 shows what the fosse may look like when the garden circuit is completed and the glacis again cleared. It is suggested that as much of the road as is needed for traffic be retained, and that to do this the parapet wall when rebuilt be pierced by an arch. The garden circuit would then be completed by a narrow entrance arch at a lower level at the base of the Hippicus Tower. The more archæologically complete way would be to build up the wall again exactly as it was. All the lower portions of the wall are still under the roadway; but the people, having been accustomed for so many years to the double way into the city, might be unwilling to surrender it.

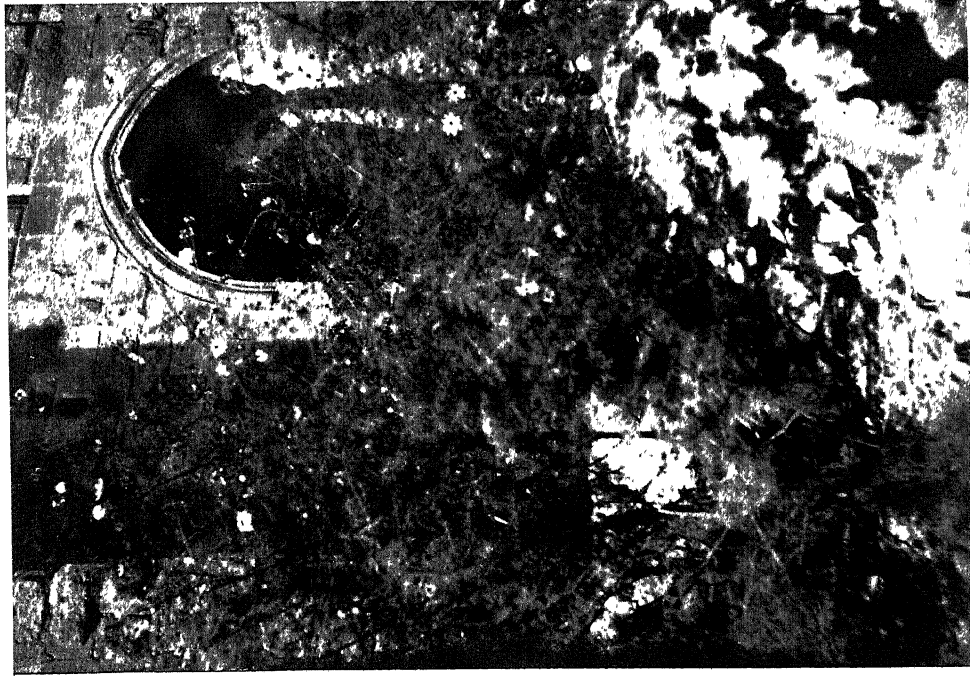
23. It is as yet impossible to give plans of the projected Park system in any detail, and Illustration 25 does not profess to be complete. This, it will be seen, agrees roughly with the part enclosed in the larger blue circuit of the McLean plan (Illustration 21). But if it be compared with the Geddes and the McLean plans, it will be seen that it is an attempt to co-ordinate the two. Most of the contour roads on the Geddes plan are adopted, and the blue zoning or enceinte lines on the McLean plan are shown dotted. All three plans, it will be seen, accept these as dominating factors. Where the Park system (Illustration 25) departs from Nos. 21 and 22 is in the matter of method. The controlling feature here has been the tombs, burial-places, and existing memorials which have been incorporated into the park. Thus all the Jewish burial-places are shown in circles, the Christian in crosses, and the Muslim in crescents.

THE PARK SYSTEM

The laying out or reservation into park land does not necessarily mean special or ornamental plantation. The bulk of the land will, it is hoped, always remain under fellahin tillage or even in its present wildness. It does, however, mean a certain amount of terracing, and the removal of "sebekh" or tip from the valleys to the rock plateaux. Nor does the plan (Illustration 25) show all the parts it is hoped to plant in the city building areas. Most of the streets will be fringed with trees.

Some of the portions of the Park system, besides those already mentioned, to which the Society has turned its attention may be given :—

- (a) Avenues along the Jaffa road, and the making good of trees destroyed in the war (*h* on Illustration 25).
- (b) The Post Office Square (see Illustration 25 *i* and Illustrations 46-48).
- (c) Plantation around the roads that border the twenty-three acres near the station, known as the McRae estate (Illustration 25 *j*).
- (d) Plantation round the Muslim Cemetery by Herod's Gate (Illustration 25 *k*).
- (e) The garden and district immediately round the Rashidia School (Illustration 25 *l*).
- (f) The Park projected with the assistance of Dr. Ettinger and Mr. Yellin to the north of the city (see Illustration 25 *d a b* and Illustration 74). The Park system will incorporate and so preserve from needless desecration the ancient Jewish or Græco-Roman rock-tombs of which it is proposed to make a feature in the Park (see Illustrations 72, 73, 75).
- (g) Various small gardens in the old city, some of them in private ownership. In the latter case the trees are given on the understanding that they are planted according to the wishes of the Society and protected by the owners.



No. 28.

Citadel Gardens.



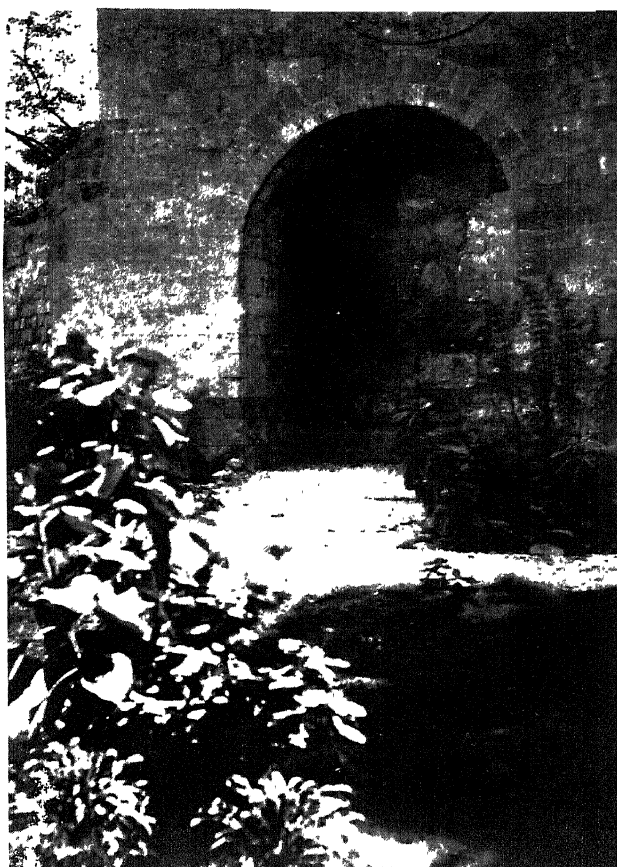
No. 29.

Citadel Gardens.



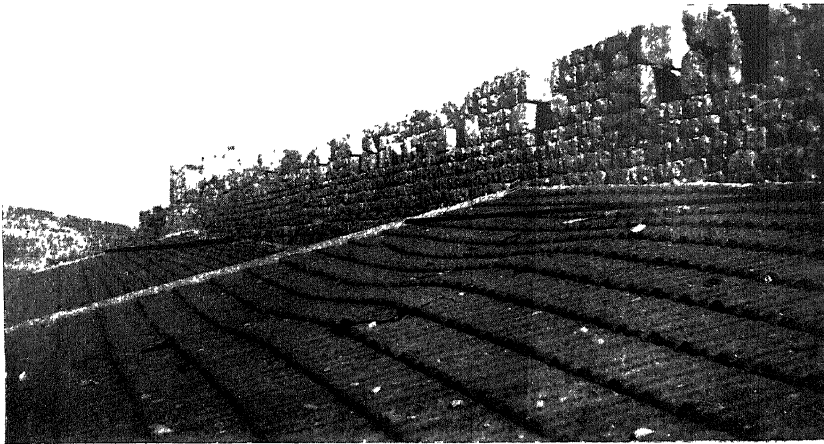
Citadel Gardens.

No. 30.



Citadel Gardens.

No. 31.



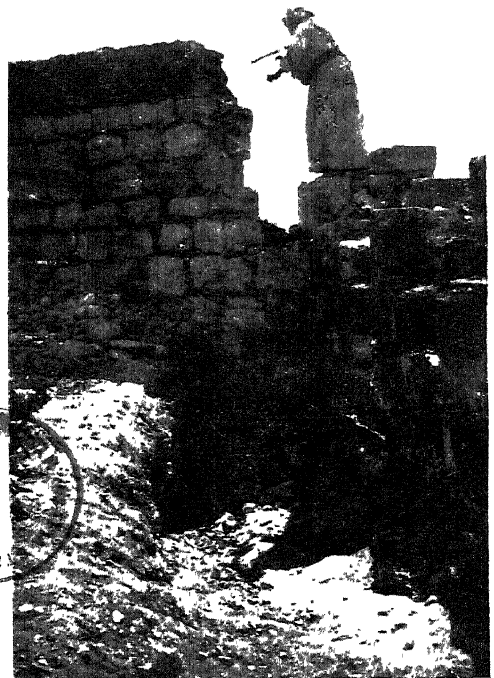
No. 32.

The Rampart Walk, showing how a roof has been built over the walk which follows the arrows.



No. 33.

The Rampart Walk.



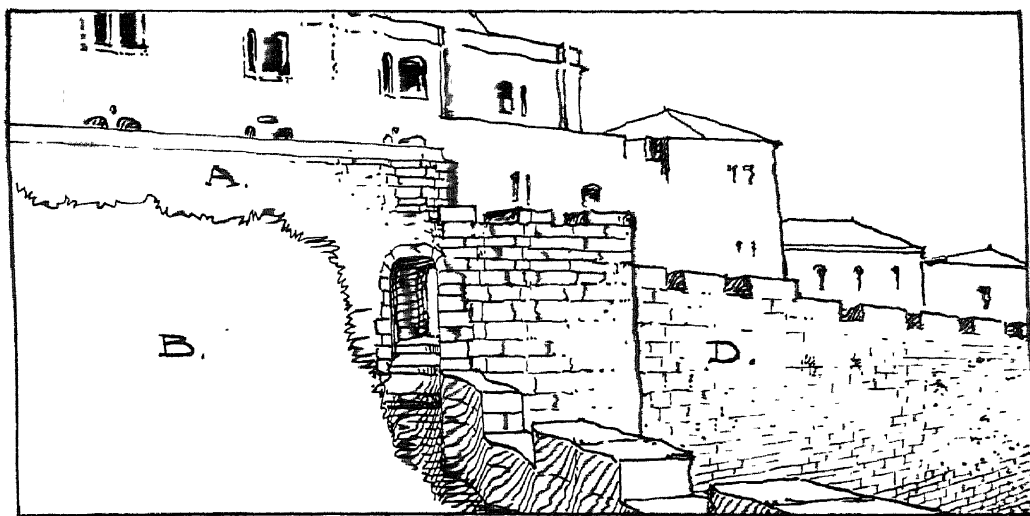
No. 34.

The Rampart Walk, showing a woman clearing away an encroachment.



No. 35.

*The Rampart Walk covered with 12 ft. of "tip,"
and showing a new wall built on top of the "tip."*



C.

C.R.A

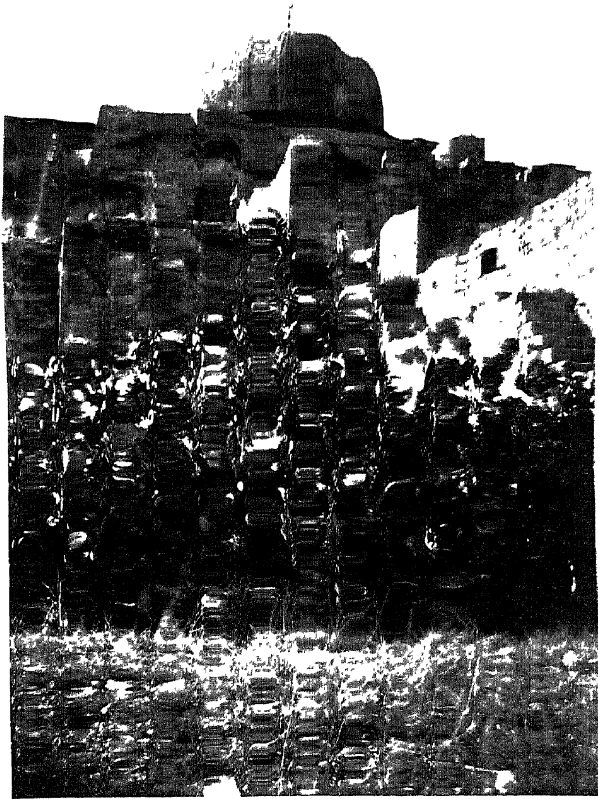
No. 36.

*The Rampart Walk, showing how the encroachment
(No. 35) has been utilized.*



No. 38.

The Ramzart Walk, showing the gradual destruction of the wall of Suleiman the Magnificent.



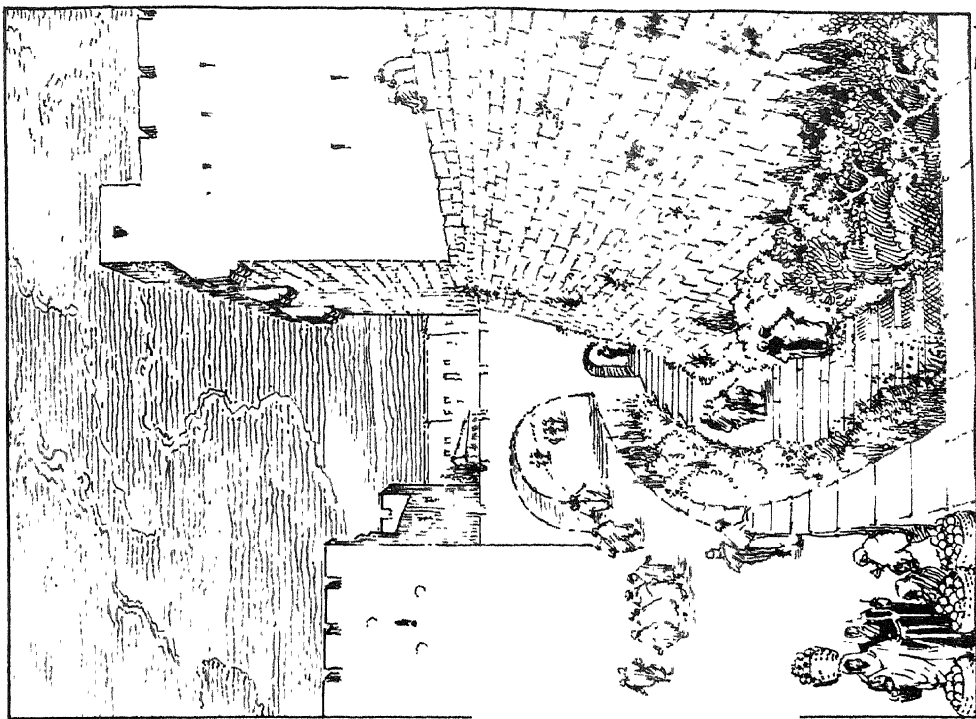
No. 39.

The Ramzart Walk at the El Aqsa Mosque.



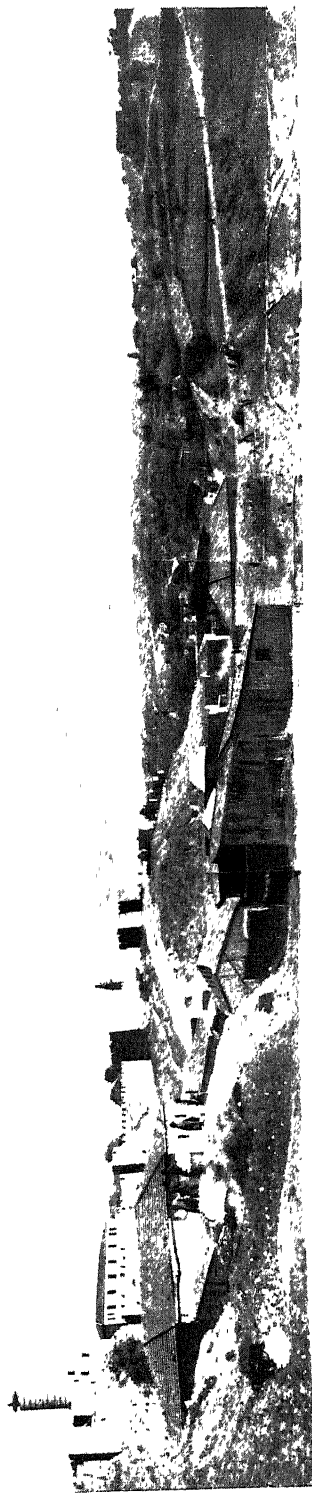
*The Jaffa Gate as it was when the "Kaiser's
breach" was being made, and before the*

No. 40.

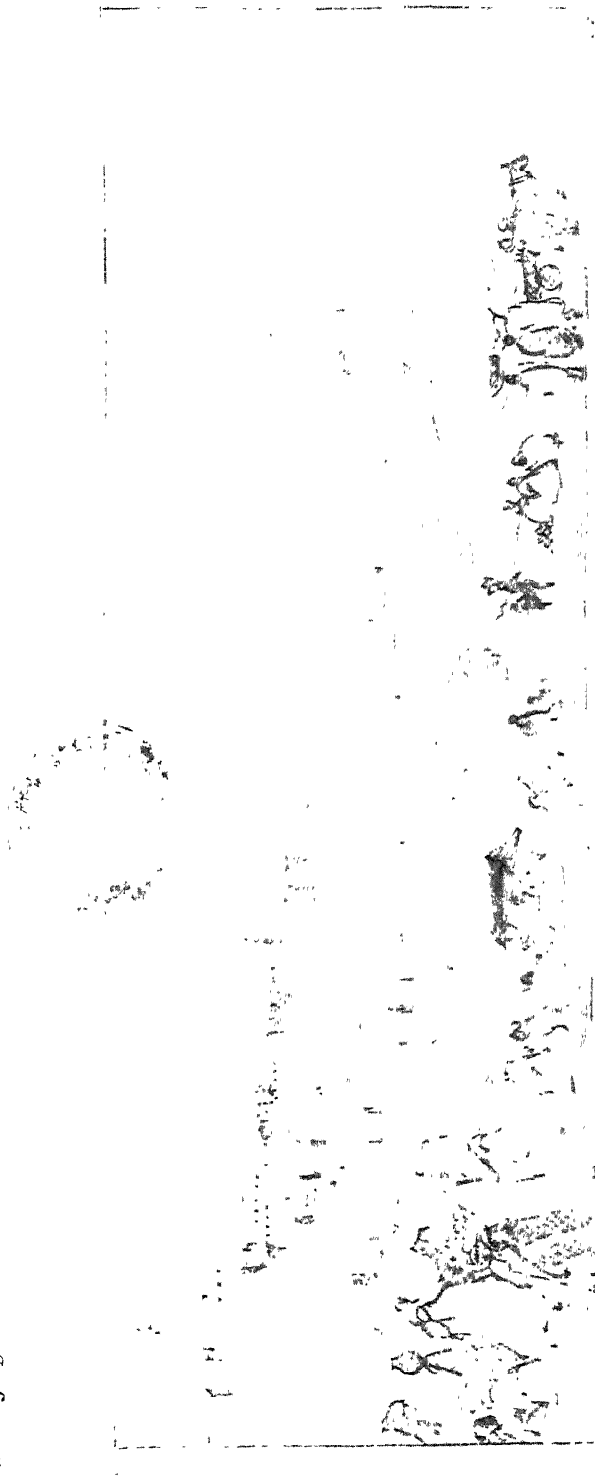


Suggested reconstruction of the fosse at the

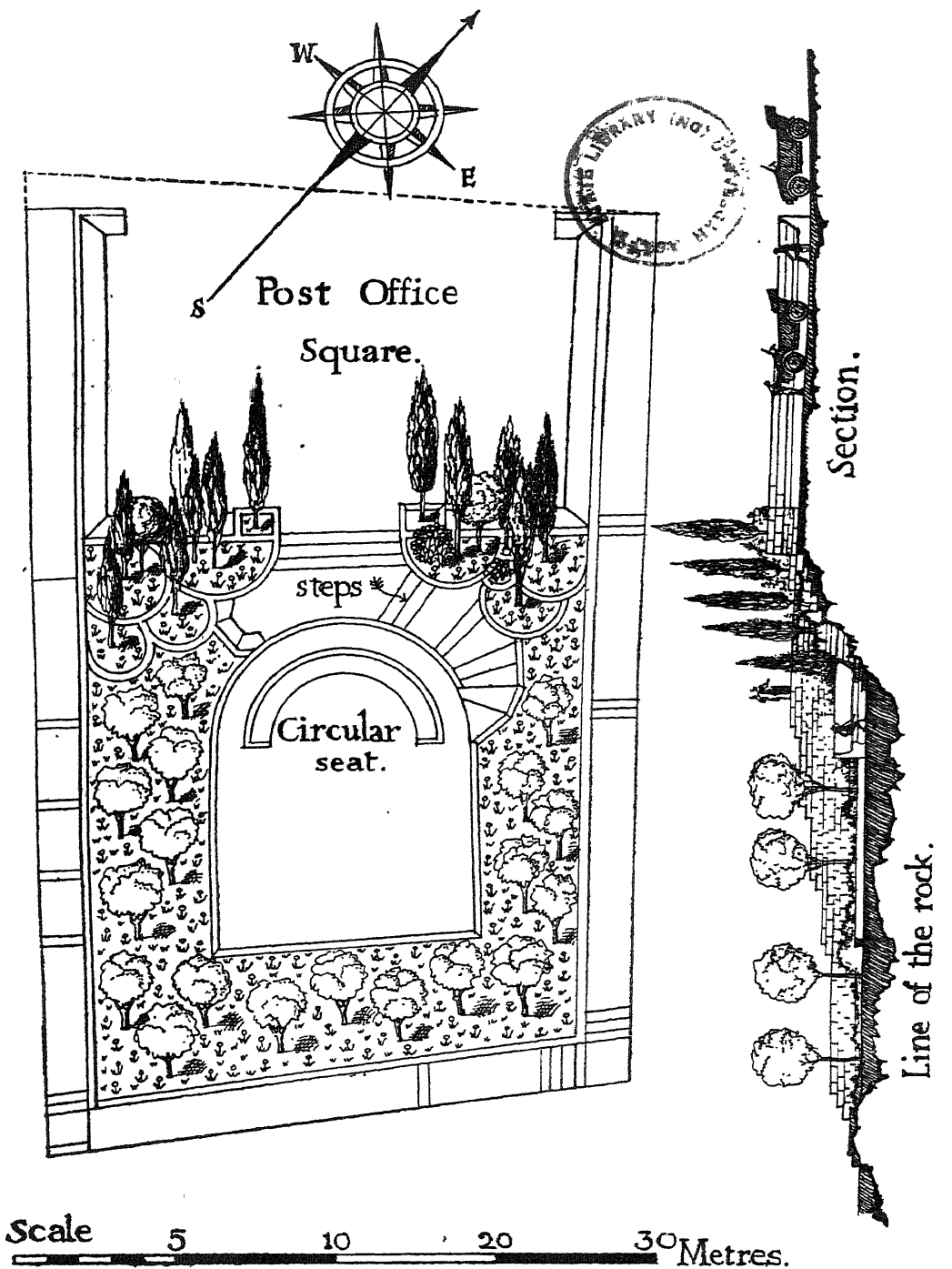
No. 41.



The Jaffa Gate reconstruction as at present, looking towards Bethlehem.
No. 42.



The same, as suggested after the removal of the Market to the other side of the road.
No. 43.



C. R. ASHBEE.
No. 46.

THE MARKETS

24. The question of the Jerusalem markets is *one sui generis*. It involves considerations of religious custom and law, of hygiene, and of archæology. In some cases these are curiously interwoven.

The Society working in collaboration with the Municipality and the Department of Public Health prepared a report on the market needs of the city, in which certain principles were drawn up which it was decided to apply to six markets to begin with. It is unnecessary here to go into the details, and the plan, if consistently carried out, will involve the expenditure of a large sum of money and the enforcement of sanitary and municipal orders of great consequence to the city.

Of these six markets illustrations are given of two, one in the old city, No. 52 and 54, and one in the new, No. 49 and 50. We will deal with the latter first, because it illustrates the horrible conditions of disorder, slovenliness, and squalor with which the Administration has to deal. It is the market in the Jaffa road to the north-east of the city, sometimes known as Haim Valero, or Mahanna Yudah. The row of corrugated iron shacks and petrol tins, of which it is mostly constructed, is one of the first landmarks as we enter the Holy City from the Jaffa side. It expresses for the visitor the New Jerusalem as left us by the Turk. The drawing which accompanies the photograph shows what we hope to make of the market, screened from the road by trees. Here, as in other cases, the desire of the sanitary authority is to control the market in the interest of public health. To achieve this control it must have definite boundaries, and be so constructed as to make the enforcement of certain regulations possible.

25. The David Street Market, shown in Illustrations 52, 53, 54, is the picturesque Vegetable Market in the ancient city, so much admired by all lovers of local colour, because of the richness of costume of the peasant women who gather together here from the neighbouring villages, bringing fruit in their colour-plaited straw baskets. It is held under the arches of the mediæval buildings that once formed part of or adjoined the foundation of the Knights Hospitaliers in the Mauristan (see Sections 65, 66, 67). An application was made to me on one occasion for closing the arcades with a view to converting them into storerooms. To grant this *ruksah* would have meant not only interfering with the structure of the buildings, but with the market rights of the community. The whole



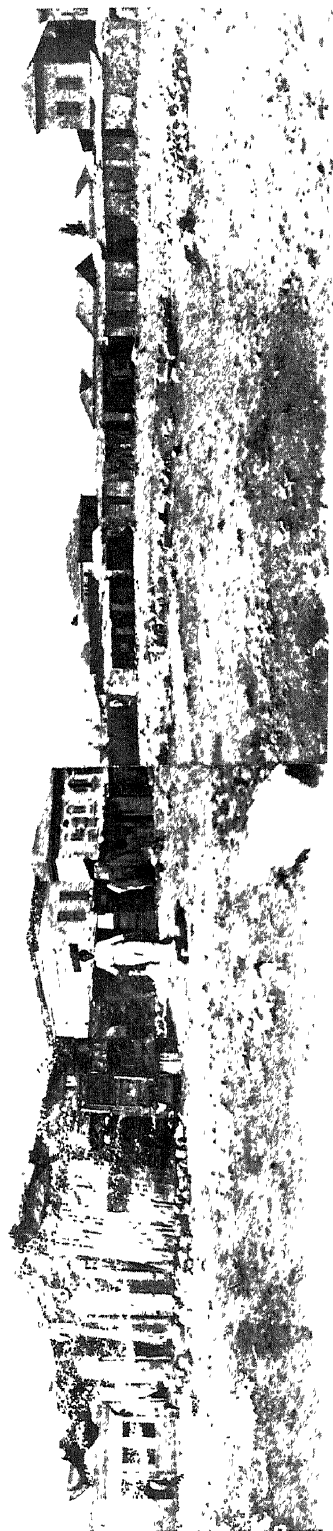
No. 47.

Post Office Square, before reconstruction.



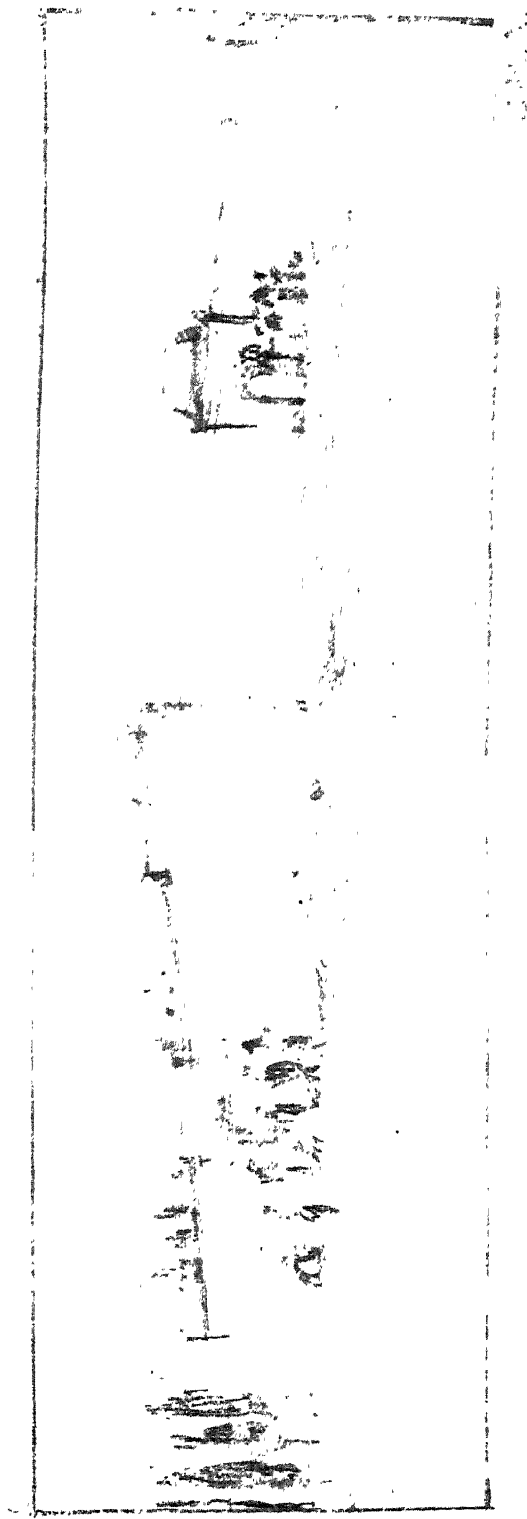
No. 48.

Post Office Square, when completed.



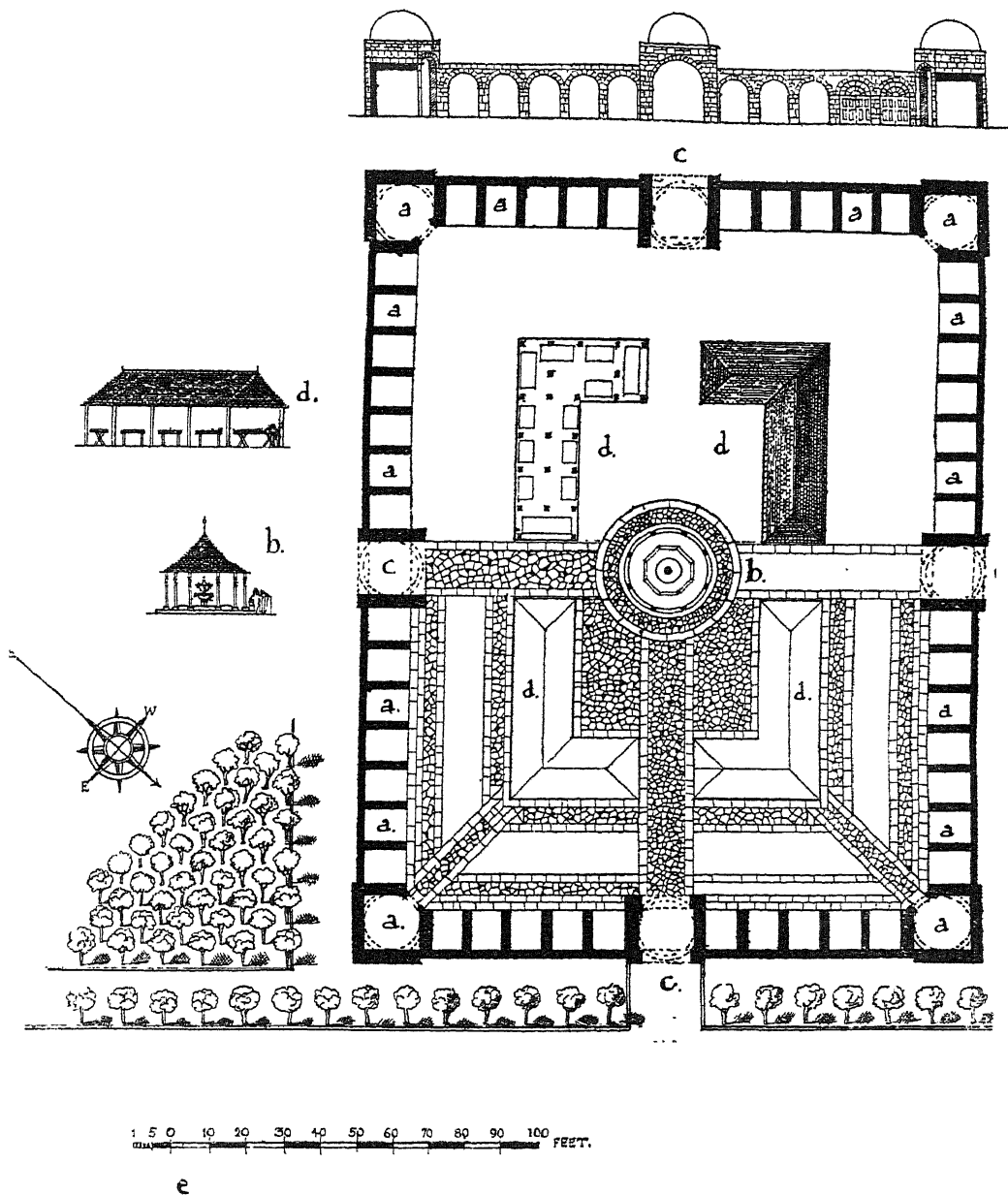
Jaffa Road Market.

No. 49.



The same, as proposed.

No. 50.



C. RASHBEE

The Jaffa Road Market
(Haim Valero or Mahanna Yudah)
as proposed.

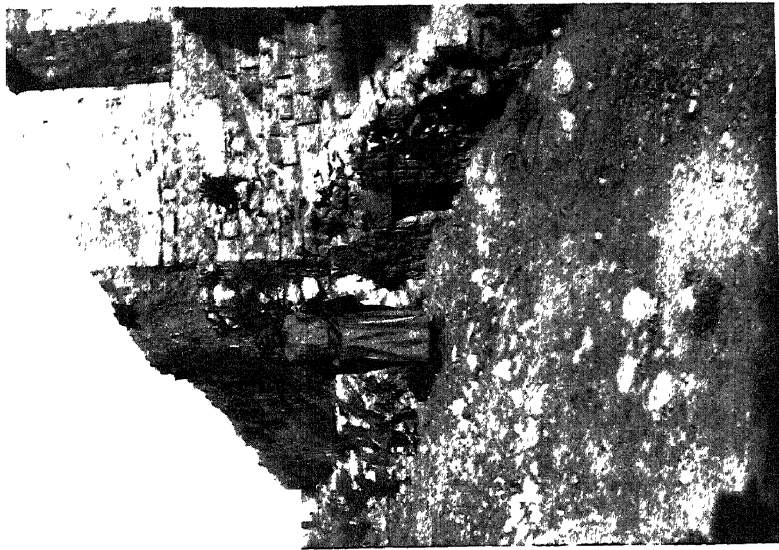
No. 51.

- a. Shops.
- b. Central Sibil or Fountain.
- c. Entrances.

- d. Stalls under cover.
- e. Jaffa Road.

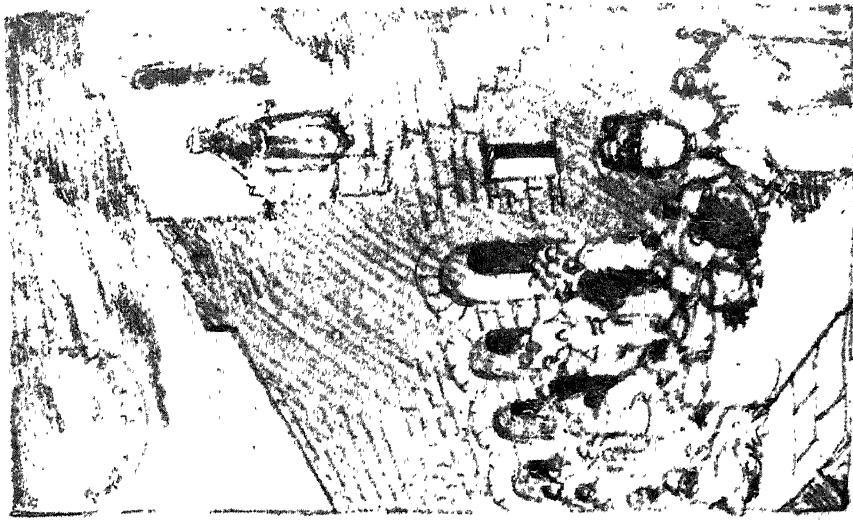
THE MARKETS

matter was gone into, with the result that a larger scheme for the development of the market is now under consideration. This is best studied in Illustration 54. *a* is David Street; *c* shows the Vegetable Market, to the left as it is at present, to the right as we hope to make it. At present it has only two arches to the street, and at the back all the arches are blocked up with débris. Five arches will be opened out at the back, and the mass of débris (*d*) will be cleared away, while two arches will be opened out into David Street (*a*). Thus abundance of light and shade will be given to the market, which is at present dark and ill-ventilated. Under the newly opened arches between *d* and *d* will be seen the little garden at *g*, the planting of which has already been commenced. The remaining bases of the old arcades, which are no longer standing, but for the most part covered in débris, were located by the Palestine Survey, as shown in *g* and *h*. Some of the arches in *h* are still visible, though a portion of one of the northern arches collapsed in the blizzard of 1920 (see Illustration 55).



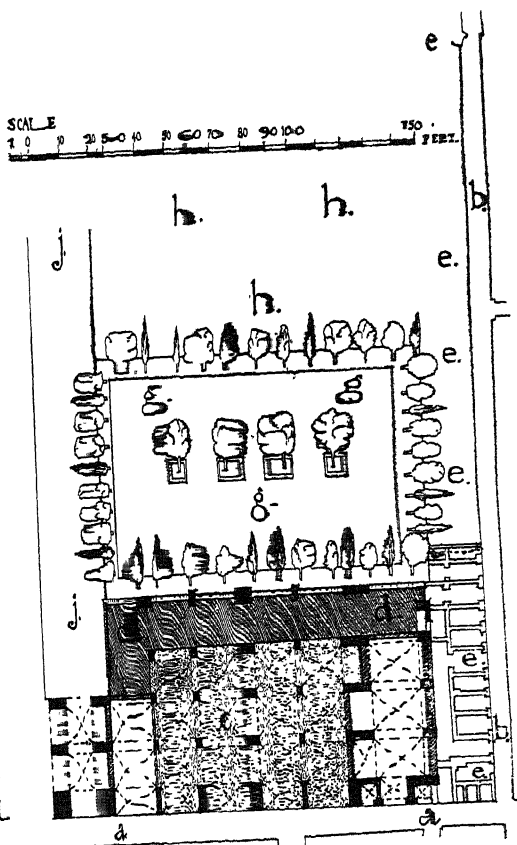
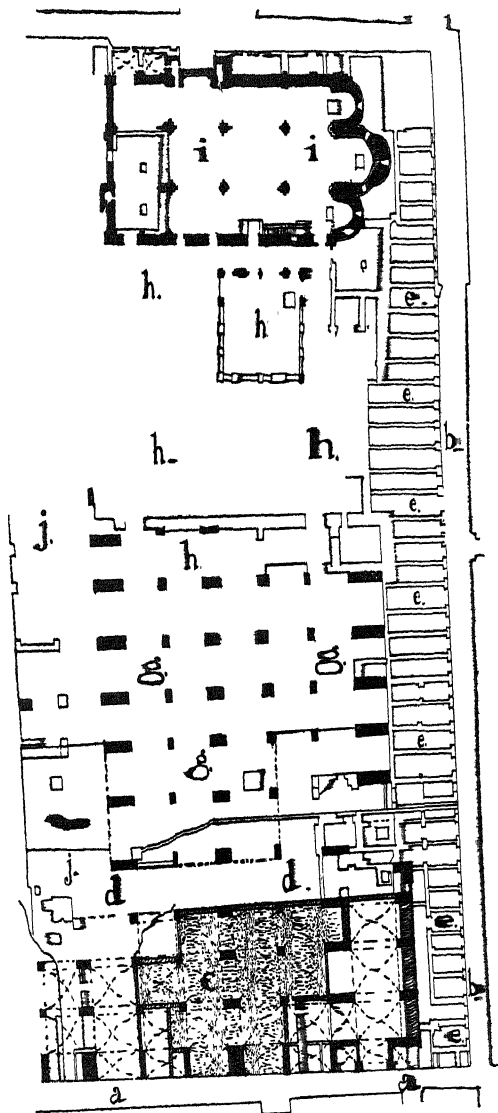
No. 52.

David Street Market, showing how the arches at the rear are buried.



No. 53.

The Market as developed, with the arches opened out.



No. 54.

The David Street Market.

On the left as it is : on the right as it is to be.

- a. David Street.
- b. Sâg el Lihan.
- c. Vegetable Market.
- d. Strip of land at back of market covered with debris.
- e. Shops.
- f. Khan.

- g. Expanded portion now again covered with debris upon which a garden is being made.
- h. Modern German building in which the expanded work has been incorporated.
- i. Rectorial Church of St. John.
- j. New German street.

NEW INDUSTRIES

26. The Pro-Jerusalem Society has established two new industries in the city, and is trying to start a third—weaving, tile-making, and, if the present negotiations come to fulfilment, glass-work. These industries are in the nature of revivals rather than of new undertakings. They have each to do with local life, and are implicit in the ancient traditions of the city, its structure, and its crafts. To these three industries encouraged by the Society must, of course, be added building and planting; for though the two latter ceased entirely during the war, except for military purposes, the traditions of local craftsmanship had not to be laboriously reconstructed as in the case of weaving, tile-making, and glass-work.

27. I deal with the weaving industry first. During the war the American Red Cross instituted some admirable relief works among the refugees, mainly Armenian, of whom there were many hundreds in Jerusalem. Instead of giving doles it set up looms; it started the refugees at doing useful work with which they were familiar—weaving, spinning, etc. It seemed a pity to break the organization up when the Red Cross was demobilized, so the Society worked out a scheme for taking this over and running it as a permanent industry for the city. But a place had to be found. It was decided, therefore, to take over and restore the ancient Sûq el Qattanîn (the old Cotton Market), to which reference has already been made in Section 9.

When the Pro-Jerusalem Society started upon this noble monument it was, like many another in the city, a public latrine, the shops were filled with ordure, and the débris in some cases was lying five foot high. The picturesque doors shown in Illustration 18, the photograph for which was taken in 1913, had been broken up and used for firewood by the Turks. The Society remade them, and is at present engaged in repairing the great chamber, shown in Illustration 57, in which is a fourteenth-century inscription (see also Section 70). In and adjoining this portion of the building, as will be seen in No. 57, was a flour-mill, whose 20 h.p. engine was gradually shaking the ancient masonry out of place. This the Society had removed.

When the building was put in order looms were set up, and the weavers and spinners still at work for the American Red Cross were engaged and put under the charge of the present manager of the industry, which is now known as the "Jerusalem Looms." In this industry, at the close

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of the first year's working, about seventy people were employed directly or indirectly. The industry is self-supporting, and not financed by the Society; £200 was, however, advanced at five per cent. by the Society, and the looms are its property. Further, the Society has given assistance, with the financial aid of the Administration, in the teaching of their craft to the boys, who are almost entirely Muslim. It has started a system of indentured apprenticeship (see Appendix IV), helps the lads with apprentice scholarships, and pays the wages of their technical instructor (see Illustration 62).

28. The revived industry of tile-making stands on a different footing from that of weaving. It is interesting to note that whereas in the industry of weaving it was originally Armenian relief money that has resulted in employing Muslim workers to the general public benefit, so to the same end it is in the industry of tile-making and painting that Muslim Wakf funds have been the cause of employing Armenian workers. We hope that Muslim workers will follow, but we must take conditions as we find them, and use skill, knowledge, and sympathy wherever we meet with them. Weaving is more frequently a Muslim, tile-making almost entirely an Armenian, craft. There is no reason why either should be limited by race, religion, or tradition. The Armenian weavers have now for the most part returned to Armenia, but owing to the great works on the Dome of the Rock, further tile-painters have asked leave to come from Armenia to Jerusalem.

Reference to Mr. Ernest Richmond's report already quoted (Section 10) will show that the damage in the mere falling off of tiles, and the disintegration of the wall surface from soakage of water through the building, could be estimated at hundreds of pounds a year, and that in increasing ratio. But there was no money. The Wakf funds in 1918 were not available. What was to be done? The Pro-Jerusalem Society here again stepped into the breach, and did what the Administration for the moment was unable to do. It advanced out of funds which the personal energy and enthusiasm of the Military Governor had collected the necessary money for the preliminary needs of Mr. Richmond's report. Money for scaffolding, labour payments, photographic and other records were placed at Mr. Richmond's disposal, thus enabling him to create a system of repair that might become permanent.

In the course of Mr. Richmond's investigations the original furnaces were rediscovered in the area of the Harâm-es-Sherif, so it was decided to reopen them and make trial firings. The first firings were a dismal

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failure, and the two expert potters, one from Kutahia and one from Damascus, differed as to the reasons for this. The Society had by this time advanced some £230, so the drastic course was taken of discharging them both. One of the potters, Mr. David Ohanessian, then came forward with the offer of partly capitalizing the industry, provided he were allowed the use of the old furnaces and given facilities to go to his home in Kutahia and bring back at his own charges his workpeople, plant, and materials. This has been done; the Administration found means for getting him through to Constantinople, and, later, of conveying a body of his workpeople—men, women, and children—from Kutahia to Jerusalem, and after some four months of fresh experiment and hard work, tiles were produced which compared very favourably with some of the early tile-work on the Dome, and certainly exceeded in beauty and skill the later European factory production with which for the last fifty years the Dome has been repaired.

It was recommended, therefore, that a contract should be entered into between the Wakf Administration and Mr. Ohanessian for the permanent establishment of the industry. An agreement was drawn up by the Wakf with Mr. Ohanessian, wherein, subject to certain conditions, the Pro-Jerusalem Society guaranteed the latter's financial stability, and the Wakf found £700 to enable him to continue and develop his work. At the same time the Wakf repaid to the Society the original £230 it had advanced, thus enabling the money to be used again in other new and creative work.

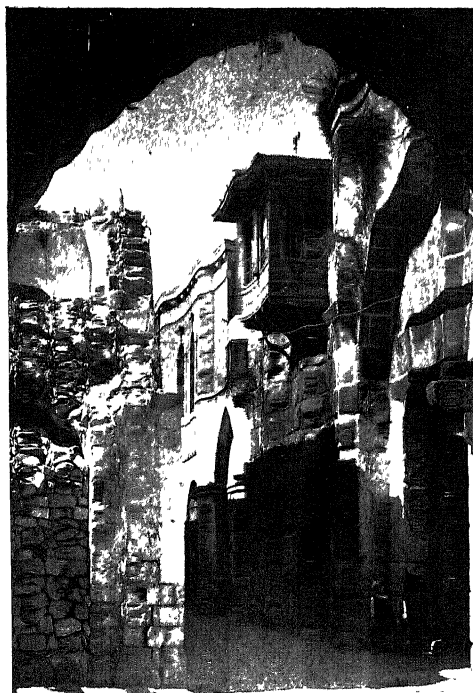
It is the hope of the Council that even as we have established out of the weaving industry a little textile school for the city of Jerusalem, so out of the tile-work we shall in like manner establish a school of ceramics. All the necessary elements are now there. The Syrian potter, with his fine skill and his immemorial tradition (see Illustration 58), is one of the central facts of Eastern life. He needs encouragement, and will repay it.

29. We will pass to the industry of glass-blowing. There are, in the Jerusalem district, especially at Hebron, the remains of one of the most beautiful and characteristic of Muslim crafts. Illustrations 59, 60, 61, show these glass-blowers and their work. According to tradition this craft of lamp-making for mosques, etc., was practised in ancient times, not only by Muslims, but also by Jewish workmen under protection of the Khalifs. Certain it is that there are many technical records and remains. The old man shown in Illustration 60 is himself a Hebron



No. 55.

Fallen arcade in the Mazaristan.



No. 50.

Sûq el Qattanîn, from the street, West Entrance.



No. 57.

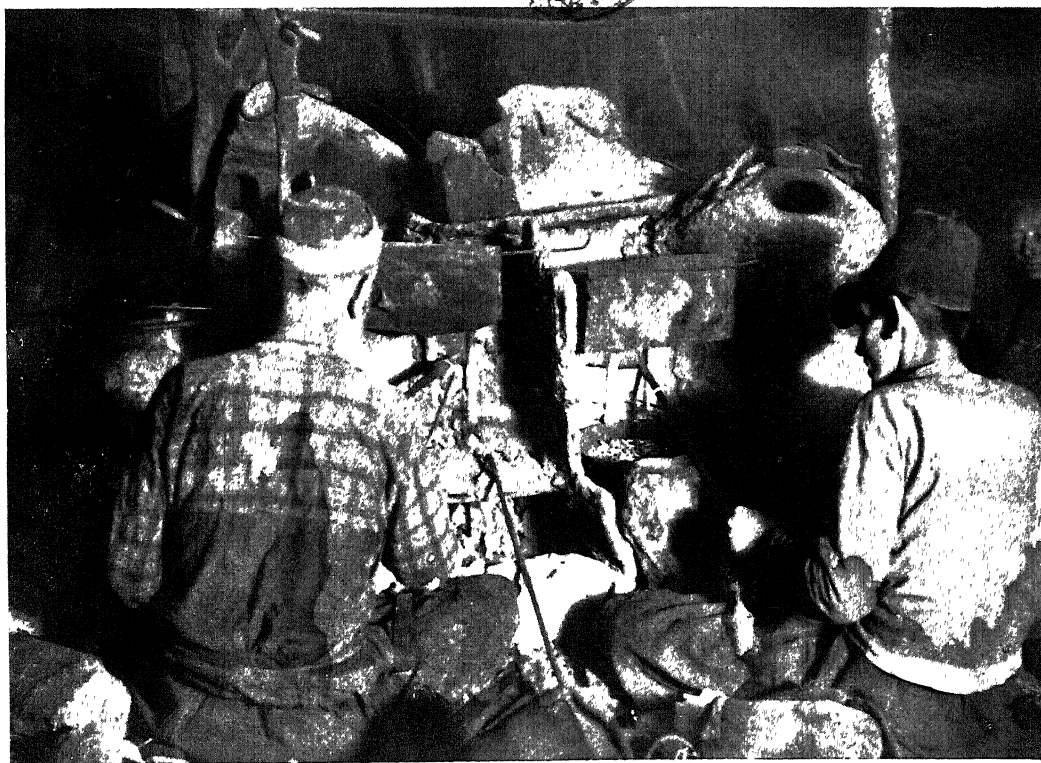
Sûq el Qattanîn—in the great chamber of Muhammad at Aḥsîr, A.D. 1336.



Syrian potter.



No. 58.



Hebron glass-makers at work.

No. 59.



No. 60.

*Hebron glass-worker in his shop
in Jerusalem.*



No. 61.

A Hebron blue glass.



The Society's Weaving Apprentices.

glass-blower, but prefers to spend the evening of his days in reading the Koran at his shop door, in the Mauristan, and selling occasional glass beads and bangles. On the other hand, the Hebron workshops exist. Their record during and for a few years before the war is rather pathetic; it is typical of the influence of Western industrialism upon Eastern craftsmanship. Modern industrial conditions reduced thirty-two shops to seven, and the war closed these remaining seven. One was reopened in 1919, and again closed owing to the difficulty of getting wood for firing. On looking into matters I found masses of débris from cheap machine-made lamps littering the Hebron shops, and on inquiry learned that the glass-blowers had given up using their own good quartz Hebron sand because it was cheaper to use the waste product of English factories. It had come over as ballast of ships. As a consequence the glass now made is soft and brittle, and often pitted with holes. The effort of the Society here, as with the textiles and the ceramics, will be to raise the standard, to lift the old craft out of the industrial mire, to make things of real service, not merely knick-knacks for tourists, or the last degraded relics in coloured bangles and beads for poverty-stricken peasants. Arrangements for a contract with some of the old glass-blowers are now in progress. We are planning to set certain of the shops in the Sûq el Qattanîn (see Illustration 17) at their disposal. At the same time it is proposed to open one at least of the old Hebron workshops. The method will probably be some sort of guarantee by the Society for the sale of, say, a year's produce from the shops, certain conditions as to standard and the forms to be adopted being laid down at the outset. But there are difficulties. These old Hebron craftsmen are dour and *farouche*. It is part of their charm. They are as tough in their old-fashioned Islamism as in their retention to themselves alone of the secrets of their craft. In some cases they will not even teach it to their own sons for fear it might be too widely known !

30. It is unnecessary here to allude to the industries of building, masonry, the planting of trees and laying out of gardens, all of which are helped by the Society, as special reference is made to these crafts in Sections 6, 8, 9, 15, 20, 21, 23.

Other industries that the Society hopes either to revive or to establish on a basis of good standard are carpet-weaving, metal-work, cabinet-making. No work worth mentioning is done in any of these, unless we except the quasi-sectarian efforts of Bezaleel and the Syrian orphanage. Yet good serviceable furniture, ordinary table-service in metal-work,

NEW INDUSTRIES

rugs and carpets, and the various appliances for the house, are just as necessary as textiles, glass, and pottery. There is no reason why they should not also be made in Palestine and have on them the character of the locality. In the list of desiderata the Society has drawn up, and which I give in Appendix III, will be found references to these new industries. We want help for them. The decay of good craftsmanship and what it means to the city is aptly illustrated in No. 65 and No. 66. The former is a good bit of Jerusalem eighteenth-century carpenter's work, the latter its modern substitute.

This re-establishment of the crafts, even if looked at merely from the political point of view, is of vital importance in Palestine. As a great Syrian once put it, with the craftsmen of Jerusalem in mind, "Without them shall no city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high . . . neither shall they declare instruction and judgment, and where parables are shall they not be found. But they shall maintain the fabric of the world; and in the handiwork of their craft is their prayer."

Work with the hands, the creative work, the work of the imagination applied to a man's personal labour, keeps men from empty political speculation. For every craftsman we create, we create also a potential citizen; for every craftsman we waste, we fashion a discontented effendi.

TECHNICAL EDUCATION

31. The industry or craft brings us to Technical Education in the craft. The Administration as regards the city has turned the technical education grant over to the Society; £200 was granted for the year 1918-19, and £300 for the year 1919-20. The Society has supplemented these grants, and laid down the policy that shall guide their administration. The smallness of the grants has limited our activities, but this policy may be here defined: It is (a) to help for the present, and until more money is available, only such technical teaching as is implicit with the agricultural development of the Jerusalem area, e.g., planting and gardening, and the crafts that go with a life on the land; (b) to teach from the point of view of the industry or craft, rather than that of the classroom; in other words, to bring the school into the workshop, and not, as is usually done, the workshop into the school.

The Society's work of technical education has, therefore, been to appoint a skilled gardening instructor and place in his charge the planting of the trees and gardens of the city, more especially those from which the boys of a certain number of schools may most benefit. Further, it has appointed a skilled weaving instructor in whose charge are the looms in the Sûq el Qattanîn already referred to (Section 9), weaving being an integral part of the agricultural life of Palestine.

32. In regard to the tree-planting and gardening, the idea is to make the boys responsible, and teach them to take a pride in the city's upkeep. Each lad is given the care of a tree that he has helped to plant. A garden and a small nursery have been put at the disposal of the instructor at the Rashidia School by Herod's Gate, and some 200 Muslim boys are benefiting by this arrangement.

33. In regard to the weaving craft, a method has been adopted even more conducive to standard and quality. To begin with, a dozen—at the time of writing, eighteen—boys have been bound as indentured apprentices to the Society's weaving industry. The indenture itself is given in Appendix IV, and should be studied as a useful working model for new enterprise in technical education. It is of interest to note that it follows the Samuel Montagu (Lord Swaythling's) East London Apprenticeship Fund, under which many excellent craftsmen of the Guild of Handicraft were bound in the late 'nineties. The Pro-Jerusalem Society and the Military Governor as its president take the place of

TECHNICAL EDUCATION

Lord Swaythling as third signatory. Of the two Illustrations, No. 62 and No. 63, the former shows the apprentices in their uniforms, the latter the ceremony of apprenticeship in the central arcade of the Sûq el Qattanîn. The Military Governor is making a speech in Arabic and English, the Grand Mufti is to his right, and the boys are about to be called up and given each, for his parent or guardian, who is also present, a copy of the indenture. The text of the speech is in the main the first clause of the indenture; as our forefathers in Western indentures would have had it : "Thou shalt not put the craft to shame."



No. 63.

Weaving Apprentices' Ceremony of Indentwining.



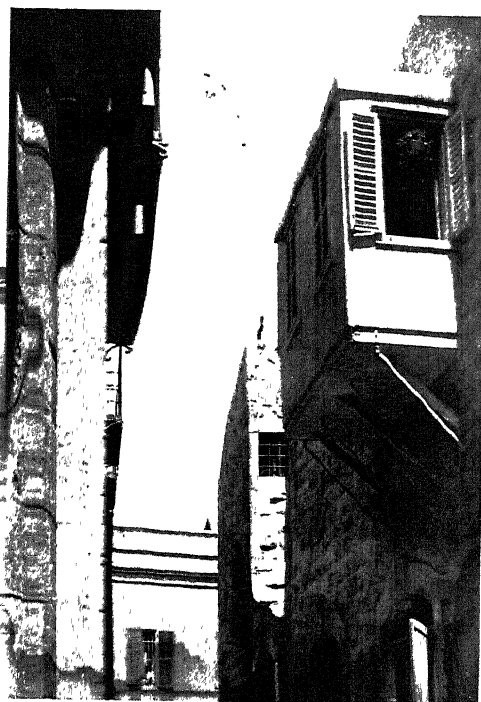
No. 64.

Dome construction in Jerusalem.



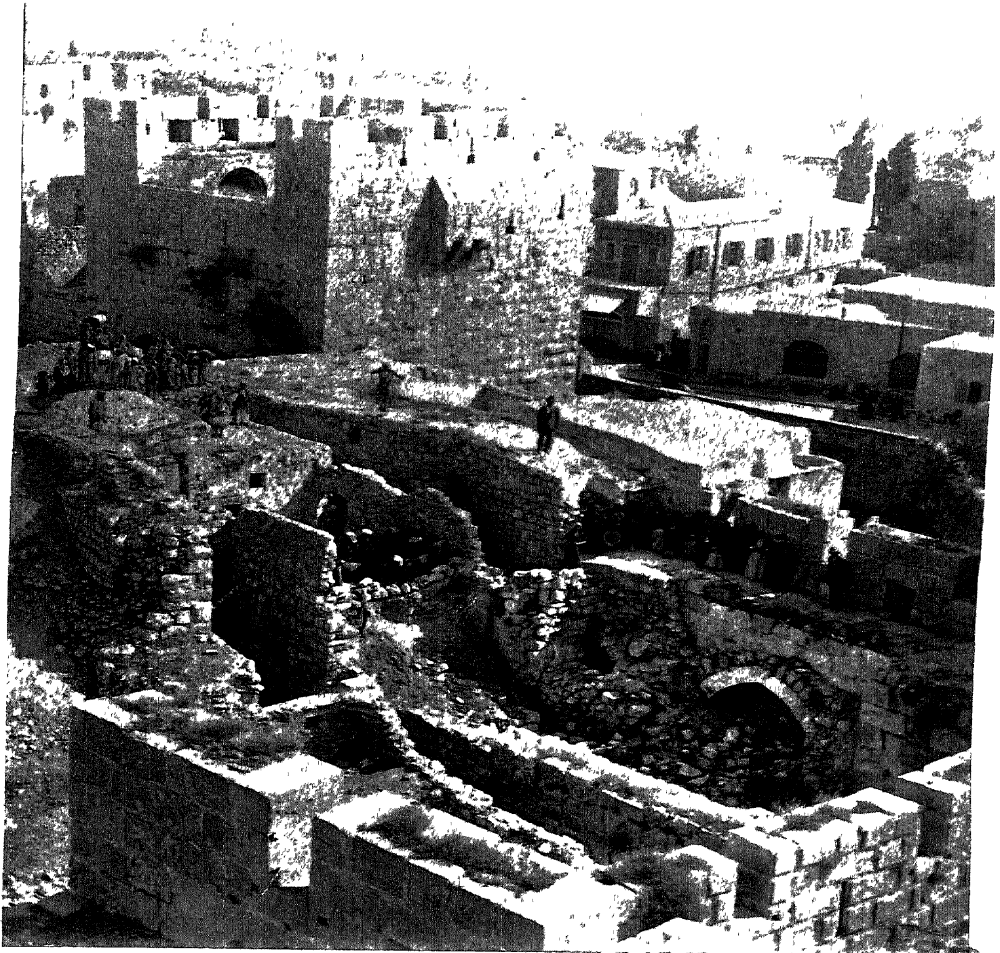
No. 65.

A Jerusalem carpenter's window.



No. 66.

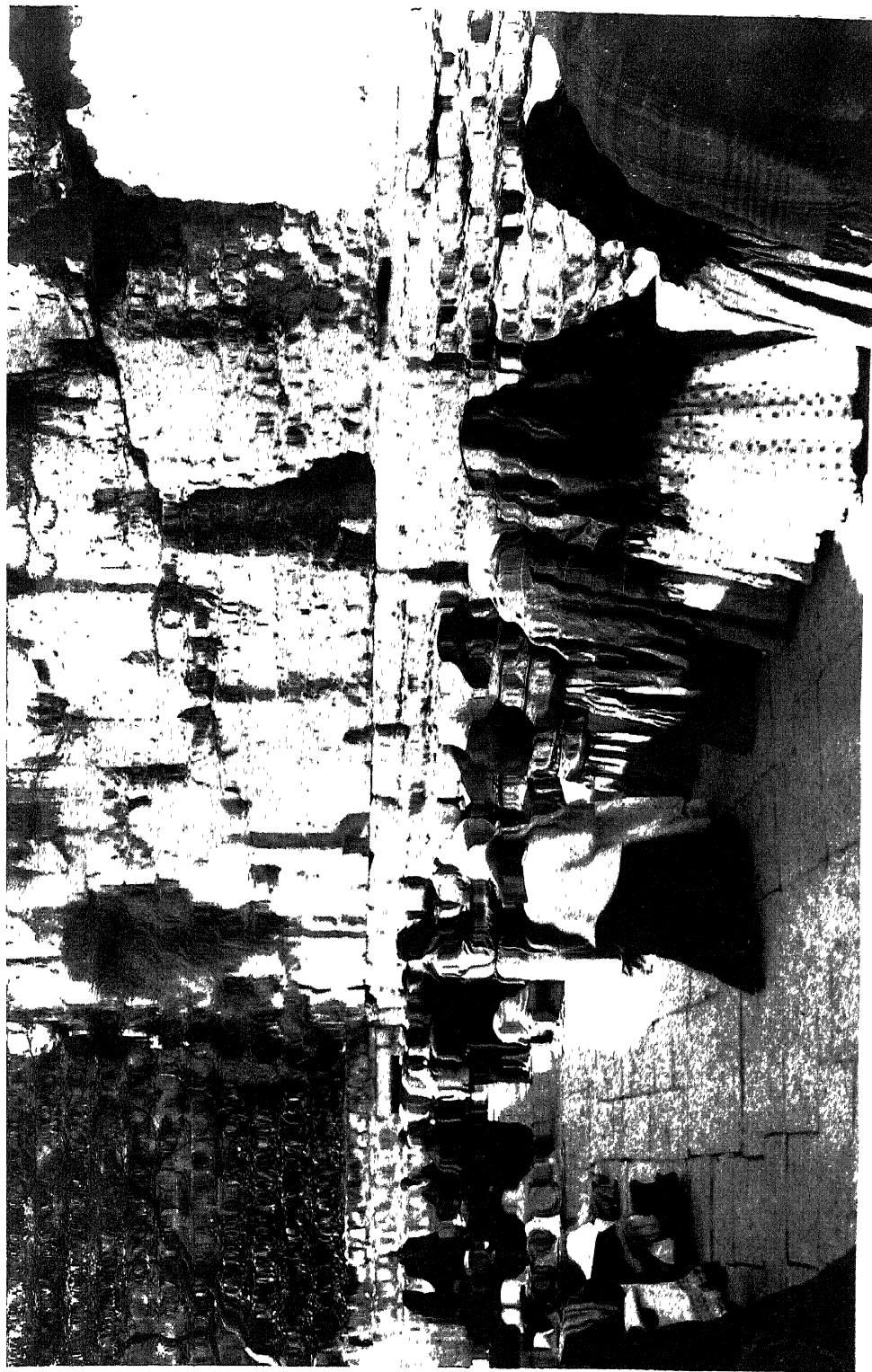
Its modern substitute.



Relief labour at work in the Citadel clearings: No. 67.



Prisoners shifting large stones in the Citadel. No. 68.



The Wailing Wall, showing the lower tiers of masonry.

CIVIC REGULATIONS

34. The Pro-Jerusalem Council has done valuable work in the direction of civic regulations. In this it has had the aid of the Municipality and the Jerusalem Chamber of Commerce. Thus it has effectively checked the unrestrained use of corrugated iron. This is now forbidden in the old city, and can only be used in the new city if screened from view. The same applies, though less rigidly, in regard to red tiles. The use of these in the old city, except in the case of repairs, is no longer permitted, while the old method of dome construction has been encouraged, and in many places revived (see Illustration 64). Illustrations 13, 32, 49, show cases in which the Society has either prevented the use of corrugated iron and red tiles, or is in process of removing them.

35. The limitation of advertisement is an urgent need. The promiscuous placarding and profanation of every conspicuous wall-surface must at all hazards be stopped. The Society, therefore, drew up for and in conjunction with the municipal authorities the series of regulations which are given in Appendix VII, an appropriation was made for them in the municipal budget of 1920, and they have since been incorporated in the legislation of the country.

36. To the Society's work in the regeneration of the markets reference has already been made in Sections 24 and 25. Not in the markets only, but in many other instances it has acted, usually through the office of the Civic Advisor, as the link between the Municipality, or the Service of Antiquities in embryo, and the Department of Public Health. One of the tragedies of the city is that where an ancient building has been neglected, or a site, especially after excavation, becomes derelict, it becomes unsanitary. The Society has been the means for bringing before the Department of Public Health a number of beautiful or historically interesting sites, public monuments, and houses which, with a little timely supervision from the sanitary point of view, it has been possible to save or protect.

37. This raises an important civic issue, and one that the Society has on several occasions had before it, and is gradually solving by practical experiment. What is to be done with a site after the archæologist has dug it over and left it? The archæologist is not interested in the city as a live thing. For him the more dead and buried the better. He digs, makes his records, and goes away, leaving usually an untidy

CIVIC REGULATIONS

mess for others to clear up. There are a number of such sites in Jerusalem. There are likely, with the increasing desire for historical discovery, to be many more. Nature's solution is simple. The derelict site is first well dunged by children and animals; it then breeds flies and mosquitoes, after which, if it has the sun upon it, follow crops of *Ficus indica* and thistles. Some more rational and civilized method of reclamation seems desirable; for, after all, the city is alive, not dead.

38. In Mr. Storrs' preface it has already been pointed out how the Pro-Jerusalem Society in its initiation was "the Military Governor civically and æsthetically in Council"; the original name under which the records of the Society were filed in the Governorate archives was "The City Council." This quality of an Upper Chamber to the Municipality, a kind of Senate whose duty it has been to safeguard the finer life of the Holy City, it has tried consistently to maintain. Many types of city regulations have had, and are likely to continue to have, their origin in the monthly discussions of the Pro-Jerusalem Council. It is a place where ideas are made. The Council does not necessarily put them into force. It serves the often more useful purpose of inspiring them.

SOCIAL WORK

39. It is inevitable that the Society in its many undertakings should have touched the social life of the city, its labour problems, and what in Jerusalem is so intimately bound up with this, its religious and sectarian structure. A word as to these may not be out of place here.

The Society has had for its public works the use of three types of labour—relief or refugee labour, paid on a minimum-wage basis; prison labour, working under guard; and skilled or partially skilled labour, working on contract or at market rates.

Illustrations 67, 4, 5, show the first, the relief or refugee labour. Most of the Citadel clearings and the work on the Rampart Walk were done by refugees. It will be seen that they are almost entirely women, for in the East it is the women rather than the men who do work of this kind. The women are mostly of great strength, they are accustomed to carrying weights upon their heads, and they are very skilful with the “fass” or pick. Where, as has often been the case, they are mothers with small children, a sort of impromptu crèche has been formed in some adjoining field or yard under one of their number. This relief labour has been found to be very variable, and, of course, it is liable to stop suddenly when the desired moment comes for return to the “beled,” or when the husband, who has often been impressed by the Turk, returns from war or from captivity.

40. Prison labour, of which an illustration is given in No. 68, is still less satisfactory. This has always to be conducted under guard, and in addition a sympathetic foreman is needed. Prisoners have been used for cleaning out unsavoury sites, carrying and breaking stone, and watering trees. It is very extravagant, for it takes up so much of the highly paid foreman’s time, and the guard requires almost as much watching as the prisoners, for it increases his difficulties if he is a task-master. For him it is better and easier if the prisoners sleep. At present no payment to convicts is allowed, and the theory is that their work shall be made as unpleasant as possible. But this raises an interesting point in prison psychology, and one that deserves greater attention than it receives. I have observed in watching these gangs under one or other of my foremen that the men often really enjoy the work. It is a change from the boredom of prison. If some system could be devised by which some payment could be made to each gang, not as wages for labour, but as a recognition for services rendered if the work is good, I believe that

SOCIAL WORK

four times the amount of labour would be given; for, with some exceptions, the convict really wants to work: it is the enforcement he resents. I think such a recognition of service would be good, not only for the city, but for the man himself.

41. The Society's skilled labour, paid from its own funds, has been that of masons, blacksmiths, gardeners, fellahin women labourers, and its regular foremen. This has conformed to market rates, and has been divided fairly evenly over the three religious groups, Muslim, Christian, and Jew. It is hoped that as the works of the Society and, ultimately, the city develop, some form of guild organization may be adopted. By this is meant responsibility for standard among the workers, and non-competitive organization in the interests of the craft. The sectarian divisions of the city would help rather than hinder this. Of the Municipal Labour Bureau use has often been made. This should, wherever possible, be developed, and the various religious relief funds utilized wherever this can be done in getting people to work. Any form of civic reconstruction is worth trying, and even the humblest skill should be made use of; for the curses of Jerusalem are idleness and parasitism. The city has been accustomed to live on the unreasoning charity of the world. Christian, Muslim, and Jew, all alike have taken the doles of the faithful; and instead of these doles being devoted to the upkeep and ennoblement of the Holy City, they resulted in a rather sordid life among the citizens. Modern Jerusalem is a mixture of squalor and pretentiousness. This fund of charity is likely to continue. There is no reason, however, why it should any longer be used to corrupt, to vulgarize, or to degrade. The Pro-Jerusalem Society would wish to see it employed, unless for the definite relief of sickness, in the betterment of the city, for that also implies the ennoblement of the citizen.

42. The Society was asked if it would aid the organization of the "Girl Guides"—perhaps the title "Girl Scouts" sometimes used is more explanatory of the objects—and a sum of £10 was set apart for the purpose, subject to the provision that a uniform be worn, and that certain general principles of conduct and order should be conformed to. The idea was to help instil in the children what is so wanting at present, a civic consciousness—or shall we say conscience?—a sense of trust in the beauty of the city.

FINANCE

43. Whence have come the resources for these many undertakings ? And how are they to be provided in the future ? It is not unfair to say that they have been found almost entirely by the personal enthusiasm of Colonel Storrs, the Military Governor of Jerusalem. The Administration and the Municipality have aided with subsidies, but the original moneys have been gifts from individuals who were led by the personal magnetism of the Military Governor to help the realization of a great cause. The Holy City is for the world at large, not for any sect, creed, or race. That is the motive of Pro-Jerusalem, and whomever that motive touches, to him the direct appeal is made.

44. The list of subscribers, who are also members of the Society, during the three years 1918-19-20, given below (Appendix II), is evidence of how wide the net is spread, and also of the generosity of the donors. In all nearly £5,000 has been subscribed, and it may be said to have been allocated on the Society's various undertakings, roughly, as follows :—

Repairs of the Sûq el Qattanîn	£1,000
Weaving enterprise	250
Dome of the Rock repairs	250
Citadel cleaning	200
Citadel Gardens.....	500
Rampart Walk.....	500
Children's Playground	100
Park and Garden system	200
Town Plan and City Survey expenses.....	250
Registration of monuments, archæological work and records	200
Museum	100
Technical Education.....	300
General expenses, not allocable over the above...	350

The balance of £800 may be regarded as available cash. The items are given roughly only, as salaries and wages have been allocated in proportion to the time spent on each item.

45. A monthly financial statement is presented to each Council meeting by Mr. John Whiting, the Hon. Treasurer, who took office after the resignation of Captain Harari, the late Financial Adviser of the

FINANCE

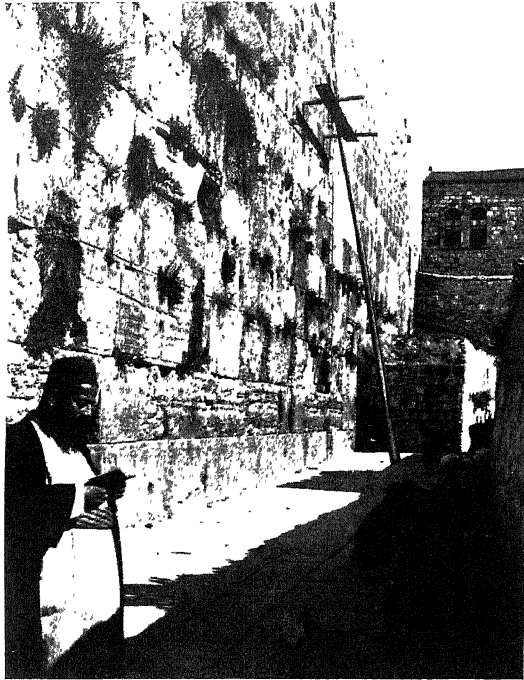
Military Governor. Much of the Society's early achievement is due to his care and forethought, and this is perhaps a fitting place for some slight recognition of what he did for the Society in its most difficult and uncertain days.

46. The finding of money for the future must depend on what form the Society itself takes in the new civil administration. The question is largely political, and does not concern us here. This record is one of actual fact of what has been done under British Military Administration.

Two things, however, may be postulated :--

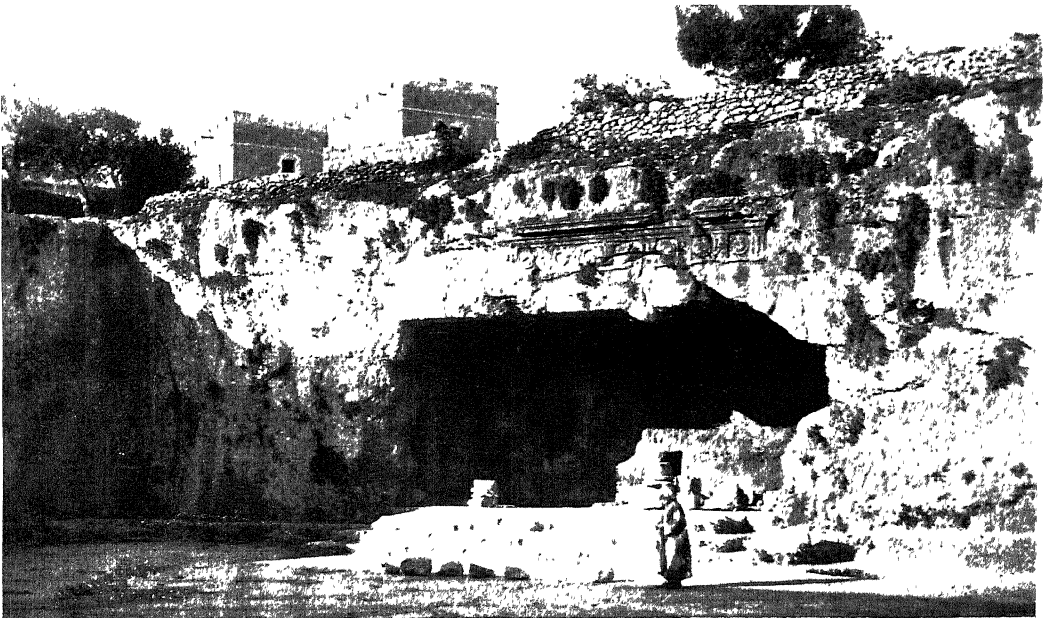
- (1) Future revenue is likely to be drawn from the tourist and the pilgrim as of old. The fund of charity, to which reference was made in Section 41, will continue. The test of wise administration will be to show how far it can be better employed to general rather than sectarian benefits. Also those who love the Holy City enough to give something towards its ennoblement have yet to learn that the Society, being of all creeds and races, stands for a wider because a non-sectarian charity.
- (2) Some of the Society's revenue is already recurrent. That is to say, some of the Society's money has been invested in the amenities and bears return. For example, the Society already draws rents from repaired buildings and shops, receives interest from the capital invested in the weaving industry, and takes payment for the education services it renders to the Administration; also its trees will have timber value in the future. All such forms of income could be increased. Further, there are many other of the Society's undertakings, e.g., the gardens, the walk round the city walls, the historic monuments it preserves, which could be made to yield revenue. What is needed is a stable government, firmness, sympathy, and imagination.

C. R. ASHBEY, M.A. Cantab., F.R.I.B.A.,
Member of the Town Planning Institute,
Civic Advisor to the City of Jerusalem.



No. 70.

The Wailing Wall, showing the Herodian courses (with modern Hebrew inscriptions on the bottom), upon them post-Titus work, with the Muslim courses of smaller masonry above the scaffolding. (Note the break in the wall. Hebrew inscriptions are only on the bottom three courses; above these to the scaffolding are Roman, post-Titus.)



Tombs of "The Kings."

No. 71.

LES RESTES DE LA CIVILISATION ISRAËLITE PROTÉGÉS PAR LA SOCIÉTÉ

47. *Le Mur des Pleurs (Wailing Wall)*. — L'enceinte ouest de l'esplanade du Temple donne sur l'ancienne vallée du Tyropoeon qui d'ici se continue du sud jusqu'au Siloé par la porte des Moghrebins. Les Juifs qui vont pleurer contre ces restes de l'antique mur le désigne sous le nom du Kotel ha-Ma'arabi (mur de l'ouest). Sa partie visible a 28 mètres de longueur et environ 3 m. 60 de largeur sans compter les parties qui sont dissimulées par des constructions arabes, ce qui ferait une longueur totale de 48 mètres. Sa hauteur totale est de 18 mètres, mais il émerge du sol à 7 m. 70 au dessous du niveau de l'esplanade du Temple et, en outre, on constate dans le sous-sol 19 assises de pierres qui continuent le mur jusqu'à ses fondements inférieurs.

D'une façon générale on peut diviser l'enceinte dans sa partie visible en trois sections distinctes qui sont superposées l'une sur l'autre.

A. *Partie Israélite certaine* (v. Illustration 70). — Il s'agit des neuf assises inférieures qui sont caractérisées par l'emploi de gros blocs non taillés, à peine découpés dans les extrémités et qui sont rangés les uns sur les autres d'une façon inégale, sans avoir jamais été enduit avec du ciment ou à la chaux.(1) Plusieurs de ces blocs ont jusqu'à 5 mètres de long. On attribue généralement cette partie du mur à l'époque de Hérode. Seulement, dans le fond de ce genre de construction on retrouve une architecture Israélite antique qui a été observé sur de nombreux points et qui consiste à imiter la grotte naturelle, qui formait la base des habitations primitives. Entre autres, on devait s'abstenir de l'usage du fer pour toute mises en construction des pierres destinées à un sanctuaire.(2)

B. Une deuxième couche de pierres qui est superposée sur la première est composée de quatre assises de blocs plus

(1) Je me réserve de traiter plus tard des restes de l'ancien mur qu'on reconnaît sur plusieurs points de l'enceinte actuelle de Jérusalem, grâce aux immenses blocs non taillés qu'on y rencontre. On en voit au nord, aux angles sud-ouest, comme à l'arche dite de Wilson et surtout dans le pont dit de Robinson qui contient des parties plus anciennes que l'époque de Hérode. Il en est de même pour les substructions de l'esplanade du Temple.

(2) Ch. Exode XX, 25 etc.

LES RESTES DE LA CIVILISATION ISRAÉLITE

ordinaires d'environ $\frac{1}{2}$ m. de long ; elle atteste une origine romaine ou byzantine (v. Illustration 70).

C. Quant à la partie supérieure qui compte en tout 11 assises elle est construite de petites pierres et est postérieure au XII^e siècle. Les rangées supérieures datent même du XIX^e siècle.

Le Mur des Pleurs est le centre préféré du pèlerinage juif de tous les pays et de tous les siècles jusqu'au moyen-âge le plus reculé. L'usage de venir pleurer sur les ruines du Temple est mentionné par les Pères de l'Eglise.(1) Le Talmud confirme la croyance que la "Gloire de Jéhova bannie des Saints des Saints" se serait réfugié sur le mur de l'ouest, ce qui lui confère un caractère sacré tout spécial (2) en signe de deuil on ne devrait y rien changer jusqu'au jour de la Restauration du Temple.

C'est le Vendredi, le Samedi et les jours des grandes fêtes légales et surtout le 9^{me} jour du mois d'Ab (date de la destruction du Temple) qu'ont lieu près du mur des services réguliers. La coutume, ainsi que le rituel des prières spéciales, n'ont pas varié, du moins depuis le XII^e siècle.(3)

Sous le régime Turc la communauté juive avait participé aux frais du nettoyage des environs du mur. Aux débuts de 1920 la Société a demandé de lui présenter un rapport sur les réparations relatives au Mur des Pleurs.

48. *La Tour dite de David* (v. Illustrations 3 et 29). -- Le nettoyage et le déblaiement faits par la Société comprennent également la Tour dite de David. Cette Tour avec l'ensemble des constructions qui l'environnent se trouve sur l'emplacement du Palais de Hérode.

On considère toutefois, étant données les dimensions que Josèphe attribue à la Tour Phazael (90 coudées sur 40) (4), que c'est cette dernière qui se trouve dans la base de la Tour actuelle. La dernière reconstruction de la Tour comme du fort tout entier date de Souleiman II.

(1) Saint Jérôme, Discours, II, Saint Nazianze et d'autres.

(2) La Mishna interdit de modifier l'aspect des sanctuaires en ruines et même d'en arracher les herbes afin de conserver leur état de ruines à relever.

(3) Benjamin de Tudèle, Itinéraire (écrit vers 1170).

(4) Guerres des Juifs, V, 4.

LES RESTES DE LA CIVILISATION ISRAÉLITE

On constate d'un côté de la Tour de David des assises de blocs non taillés qui s'élèvent du sol sur une hauteur de 12 mètres, et qui attestent une origine hérodiennne peu modifiée depuis. C'est dans le sous-sol formé de débris qu'on devrait chercher des fondements de l'antique bâtiment comme aussi l'entrée principale qui se trouve sans doute ensevelie profondément sous le niveau actuel du sol. Des travaux de déblaiement en cet endroit seraient riches en résultats. Il faut féliciter la Société des nettoyages auxquels elle avait déjà procédé et qui augmentent l'attrait de cet endroit si pittoresque de la Ville Sainte.

49. *Le Mont de Sion* (v. Illustration 25 m). — En entreprenant des travaux de nettoyage et de déblaiement près de la Porte de Nebi-Daoud la Société touchait de près le Mont de Sion. En outre, dans le rapport qui a été présenté par M. le Conseiller Civique sur les dommages occasionnés par la Tempête de 1920 on a tenu compte du fait de la démolition des murs qui entourent ce mont.

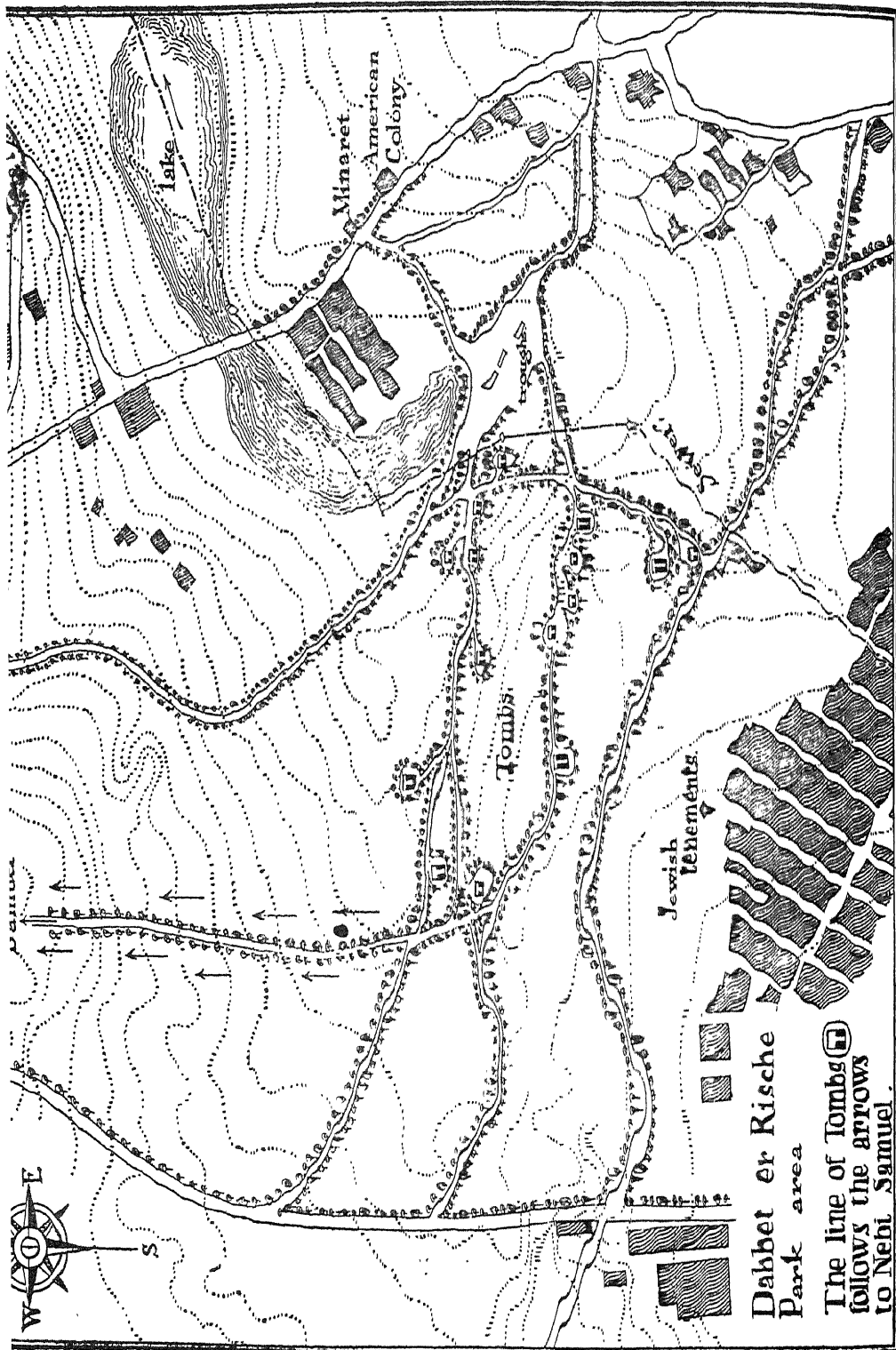
Loin de nous de chercher à engager une nouvelle discussion au sujet de l'authenticité de la tradition qui consiste à placer le mont de Sion de la Bible sur la colline sud-ouest de la ville, bien que Josèphe semble s'y prêter en quelque sorte.(1) Cette tradition les Chrétiens l'ont connue depuis le IV^e siècle; quant aux Juifs, un voyageur le signale vers l'an 1002.(2)

Le voyageur Benjamin de Tudèle (vers 1160) donne comme auteur de la découverte de la prétendue Tombe de David un certain Abraham el Constantini qui l'aurait retrouvé vers 1145. Les Juifs se rendent en pèlerinage sur la Tombe dite de David le lendemain de la fête de Shabouoth (des Semaines).

50. *Tombeau de Siméon le Juste* (v. Illustration 25). — Je considère que le moyen le plus efficace de préserver les hypogées qui sont vénérées par les Juifs serait de les englober dans le système des parcs proposés par M. le Conseiller Civique, tout en respectant les traditions et les coutumes juives relatives au pèlerinage. Voici, d'ailleurs, la description de ces tombeaux.

(1) Antiquités Juives, XVI, 7.

(2) V. A. Harkavy.



TOMBEAUX JUIFS DU NORD

C'est en suivant la route qui mène de la Porte de Hérode vers le nord-ouest qu'on rencontre un groupe de grottes taillées dans les rives pierreuses et escarpées de l'ouâdy el Djoz. Parmi ces grottes, deux sont décrites par le R. P. Vincent (1) dans son rapport de 4 Décembre 1919 au Conseiller Civique (p. "g" sur le plan (Illustration 25) et Illustrations 72, 73, et 75).

La photographie Illustration 72 présente l'état actuel de la façade.

Le schéma Illustration 73, pris sur un croquis sommaire, donne l'état en 1910.

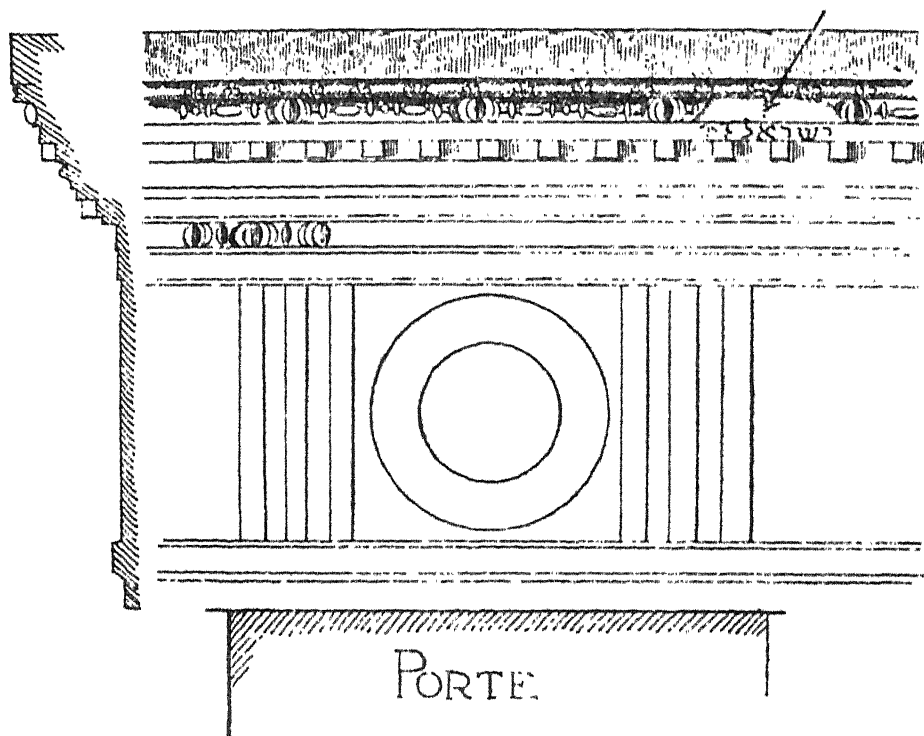
Voici le texte du rapport du savant Père :

"Le second hypogée est situé environ 250 mètres plus au nord et s'ouvre au niveau actuel du sol environnant, juste au bord du chemin moderne. L'entrée, beaucoup plus monumentale que dans le tombeau précédent, est décorée dans un style composite caractéristique de l'époque judéo-romaine. Il est regrettable qu'un amateur de "souvenirs" ait pratiqué une entaille dans la frise qui couronnait l'entablement, pour détacher un fragment de la rangée d'oves, perles et olives sculptée dans ce corps de moulures. Il n'est pas invraisemblable que l'auteur de cette petite

(1) Dans la région septentrionale de la ville, au lieu dit Dabbet er Rish, à la naissance de l'ouâdy el Djoz, se trouvent deux remarquables hypogées juifs de l'époque hérodienne situés à proximité du chemin moderne passant un peu à l'orient de la colonie juive. Le premier de ces monuments, creusé dans une grande paroi de roc, environ 20 mètres à l'ouest du chemin, comprenait naguère deux salles spacieuses. Son entrée était ornée d'un encadrement aux lignes très sobres, surmonté d'un tympan mouluré, malheureusement brisé de vieille date déjà. L'intérêt particulier de cette façade funéraire était d'offrir une courte inscription en lettres hébraïques anciennes donnant le nom du titulaire de l'hypogée et par ailleurs d'une réelle valeur paléographique; étant donné la rareté des inscriptions hébraïques d'époque hérodienne. Nous avons eu le regret de constater que cette tombe, encore accessible en 1914, avait été transformée en cloaque et totalement obstruée par les plus malaisées immondices apportées journellement de la colonie juive voisine. — P. V.

TOMBEAUX JUIFS DU NORD

mais cependant fâcheuse mutilation soit ce même **ישראל** Israël, qui a gravé son nom sur le listel juste au-dessous de la regrettable et récente cassure, dans la situation que montre le sommaire diagramme Illustration 75.



No. 75.

“M. le Conseiller Civique estime que le moyen le plus efficace de protéger ces hypogées, après les avoir nettoyées, serait de les englober dans le système des parcs et jardins projetés pour la ville. Le plan qu’il a bien voulu élaborer sera certainement accueilli et sa réalisation appuyée par le Comité.”

L. H. VINCENT.

Une plaine plantée d’oliviers et au bord de laquelle se trouve une colonie juive sert de centre à ces hypogées (Illustration 25 b). Une grande grotte béante porte le nom de la synagogue, et des traditions juives datant du moins du XIII^e siècle s’y rattachent comme, d’ailleurs, à une autre

TOMBEAUX JUIFS DU NORD

caverne dite "Les Caves des Rois". (1) Parmi ces grottes, c'est l'hypogée dit de Siméon le Juste qui jouit d'une célébrité toute particulière. Située au nord de la plaine, dans le flanc des rochers qui surmontent le Dar el Mufti, cette caverne n'a rien de caractéristique si ce n'est que la tradition juive y place, depuis le XV^e siècle surtout, (2) le lieu de sépulture de Siméon le Juste, le grand prêtre et le docteur du III^e siècle av. J.-C. L'hypogée contient deux salles et c'est dans l'intérieur qu'on montre le sépulcre de cette illustre personnage, à qui on devait également l'agrandissement et l'embellissement de Jérusalem. (3)

Près de l'entrée de la grotte sont inhumés les restes des ossements de la famille royale qui ont été découverts par M. de Saulcy dans les sarcophages des Tombeaux des Rois.

Le Tombeau de Siméon le Juste jouit d'une faveur toute spéciale auprès les Juifs de la Ville. Ils s'y rendent en masse le 28 Tishré (en Octobre), date de l'anniversaire de Siméon selon le Talmud. (4) Il en est de même pour le lendemain de la fête des Semaines. Mais c'est le jour dit Lag-Ba'omer (5) que presque toute la population juive de Jérusalem se donne rendez-vous sur la place qui porte le nom du Saint.

La grotte et la place environnante sont la propriété de la Communauté Juive.

51. *Tombeaux dits des membres du petit Synédron* (v. Illustration 25). — Quelque minutes de marche vers l'ouest du Tombeau du Siméon on rencontre une grande grotte avec plusieurs compartiments qui contiennent 23 locules ou bancs-tombes. Etant donné que le chiffre de 23 représente exactement celui des membres du petit Synedron qui exerçait la justice à Jérusalem, une tradition de date très récente y place les tombeaux des membres d'un petit Synédron qui y seraient inhumés en bloc. Au point de vue archéologique, cette grotte n'offre aucun intérêt spécial.

52. *Tombeaux des Rois* (v. Illustration 25 c). — La Société ayant été émue de l'état négligé pendant la guerre dans lequel se trouve actuellement le monument connu sous le nom de Tombeaux des Rois (v. Illustration 71) s'est fait adresser un rapport spécial sur ce sujet.

(1) V. Zacharie, XIV, 10.

(2) Elle est mentionnée pour la première fois dans un carnet de voyage d'un pèlerin de Florence datant de l'an 1481.

(3) v. l'Ecclésiastique de Ben-Sirach.

(4) Talm. Babyl. Traité Yoma, f. 39b.

(5) Le 33^e jour des sept semaines qui séparent la Pâque de la fête des Semaines.

TOMBEAUX JUIFS DU NORD

La grotte appelée les *Tombeaux des Rois* (Kobour el Molouk) qui se trouve à moins de 800 mètres de la Porte de Damas est un des plus beaux monuments de l'art judaïque. Ce dernier a été connu et vénéré longtemps avant que M. de Sauley (1) n'ait procédé à des travaux de déblaiement qui ont abouti à la découverte des sarcophages et d'autres objets d'art qui aujourd'hui décorent la Salle des antiquités judaïques au Musée de Louvre.

M. de Chateaubriand en a donné la première description détaillée. Voici, d'ailleurs, un relevé sommaire de l'ensemble tel que ce monument nous a été révélé par les fouilles de M. de Sauley :

Un grand escalier taillé dans le roc large de 8 mètres formé de 25 marches conduit dans une cour intérieure. Il est flanqué de petits canaux qui conduisent l'eau vers une espèce de bassin. On entre par une arcade dans une vaste cour de 28 mètres de longueur et de 25 m. 30 de largeur. C'est sur le côté ouest de la cour que s'ouvre l'hypogée même. Un large vestibule soutenu autrefois par deux colonnes doriques aujourd'hui disparus est surmonté par une frise de style judaïque finement sculpté. On y voit un triglyphe, une métope ornée d'un anneau, puis une grappe de raisins entre deux couronnes et deux palmiers, ailleurs on aperçoit des feuillages mal conservés. La porte d'entrée cylindrique qui est basse et étroite se trouve à gauche aujourd'hui ouverte, mais on voit encore la grosse pierre ronde dite le *Goleil* (la *roulante*) qu'on faisait rouler à volonté. On entre dans la salle centrale qui est carrée et assez élevée et sur laquelle s'ouvrent quatre chambres où on aperçoit des fours à tombeaux et des Kochim. (2) C'est dans la plus profonde de ces chambres que M. de Sauley avait découvert les sarcophages royaux et des objets d'art.

Sur le côté antérieur de l'un de ces sarcophages on lit en caractères dits estranghelo (syriens) et répétés en hébreu-araméen le nom d'une reine

צדן מלכתא

צדה מלכתא

Traduction : La reine Sidonia (3) ou la reine Sadda (en araméen).

On a voulu chercher à reconnaître dans ces tombeaux les restes des rois de Juda (4) puis ceux d'Hélène d'Adiabène et de ses fils. (5) Plus tard la découverte d'une empreinte, très suspecte d'ailleurs qui porte le

(1) Cf. M. de Sauley, Histoire de l'art Judaïque.

(2) Dite Arcosolia.

(3) Le nom de Sidonia est fréquent en dialecte phénicien.

(4) M. de Sauley.

(5) Robinson, *Palestine*, p. 183.

TOMBEAUX JUIFS DU NORD

nom d'Hélène était venue renforcer cette dernière opinion. Pour moi l'hypogée demeure la nécropole des derniers Hasmonéens. La reine Sidonia ou Sadda serait une reine juive de la fin du II^e ou du commencement du I^{er} siècle.

La tradition juive vénère cet hypogée qu'elle connaît depuis des siècles sous le nom de la grotte de Kalba Shaboua, un philanthrope du I^{er} siècle. (1) Dans une étude de date récent on a essayé d'identifier ce nom avec celui de Monebozes fils d'Hélène et grand bienfaiteur de Jérusalem. (2)

Un folklore spécial se rattache à cette grotte. On lui attribue des phénomènes miraculeux. Entre autres, ses portes s'ouvraient d'elles-mêmes le jour d'anniversaire du décès des personnages qui y sont enterrés. (3)

L'Hypogée du Rois est la propriété de la famille juive de Péreire à Paris qui en a fait don au Gouvernement Français.

53. *Tombeaux des Juges* (v. Illustration 25 d). — Un quart d'heure de marche des Tombeaux des Rois par la route de Nébi Samuel conduit vers les Tombeaux des Juges, ou les Kobour el Koudat, en arabe. Les Juifs les appellent du nom des Tombeaux du Grand Synédriou, le nombre des tombes qu'on y trouve étant de 71. Bien que le chiffre correspond réellement au nombre des membres de Synédriou, il ne faudrait pas prendre cette tradition en sérieuse considération.

Il s'agit d'un grand hypogée qui est creusé dans le rocher. On y pénètre par un vestibule qui mène à une grande chambre sépulcrale. Un fronton orné de sculptures et encadré de moulages offre un magnifique spécimen d'art judaïque. D'élégants rinceaux de feuillages et de fruits se déroulent à droite et à gauche d'une triple palme centrale.

Sur un autre fronton on voit un rosace épanoui d'où se déroulent deux grands palmiers. Le couvercle d'un tombeau dont les fragments se trouvent au musée du Louvre portent une inscription où l'on lit le nom de יצחק (Isaac), en hébreu carré archaïque.

Comme l'ornementation permet de le fixer, le tout daterait de l'époque des Hérodiades. Les voyageurs juifs du moyen âge signalent cet hypogée comme étant le lieu de repos de nombreux docteurs de la Loi, ce qui serait assez plausible. A partir du XV^e siècle on avait pris l'habitude de la considérer comme l'hypogée des membres du Grand Synédriou. Les pèlerins juifs combinent leurs visites avec celles des jours qui sont réservés à la Tombe de Siméon le Juste.

(1) Un voyageur caraïte de l'an 1055 le signale sous ce nom.

(2) V. le recueil *Jérusalem* de A. M. Luncz, t. I, p. 93.

(3) Cf. P.E.F., q.s., 1897, p. 182 et s.

TOMBEAUX JUIFS DE L'EST

54. *La Vallée de Josaphat* (v. Illustration 25 e). --- Inclu dans le système des parcs proposé par M. le Conseiller Civique d'après le nouveau plan de la Ville.

La Vallée de Cédron a été de tout temps le centre préféré des sépultures juives. Déjà à sa naissance, au nord-ouest, où elle porte un autre nom, on remarque sur ses rives le groupe des Tombeaux des Rois et des Juges. Plus loin on rencontre le pittoresque cimetière des Caraïtes d'un intérêt tout particulier. En tournant vers l'est, on rencontre, entre la gare et la Ville, au milieu d'un vaste groupe des sépulcres juifs, un hypogée qui est considéré comme celui de la famille de Hérode et qui se distingue par la solidité de sa construction, comme par le travail soigné de deux sarcophages ornés de sculptures judaïques qu'on trouve dans l'intérieur de ce souterrain. (1) Mais c'est du côté sud-est que cette vallée est considérée sur toute son étendue qui sépare la ville du Mont des Oliviers comme la Vallée de Josaphat, ou celle du jugement dernier.

Cette allégorie empruntée aux prophètes provient surtout de ce que cette vallée sert depuis l'antiquité de vaste nécropole aux Juifs de toutes les époques. Les Musulmans ayant repris cette tradition, inhument leurs morts sur la pente orientale de la colline du Temple, alors que tout le versant ouest — entre la pente du Mont du Scandale et jusqu'aux jardins de Gethsemani et aux "Viri Galilei" (en passant par les villages de Siloé au sud et de la Tour au nord) on rencontre des tombeaux juifs antiques et récents, ces derniers étant caractérisés par des pierres tumulaires disséminées sur les pentes en désordre.

Nombreux sont les tombeaux des prophètes et des docteurs que la tradition croit pouvoir identifier dans ces endroits. La survivance de plusieurs monuments datant de l'antiquité et la découverte d'inscriptions écrites de sarcophages et d'ossuaires peints donnent beaucoup de consistance à ces traditions. Ainsi on avait découvert sur la pente du *Mont du Scandale* des nombreux hypogées dont plusieurs contiennent des épitaphes d'origine juive écrites en hébreu ou en grec et datant des premiers siècles du christianisme.

Du côté sud, au pied du village de Siloé on montre le tombeau dit du prophète Isaïe. (2)

(1) C'est près d'ici que la vallée commence à porter le nom de Rephaïm, c.-à.-d. des morts, des races disparues. Ch. Joel, IV, 2 etc.

(2) Une inscription grecque confirme l'ancienneté de cette tradition.

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Dans une grotte située en face de la source de Siloé on montre la sépulture de Rabbi Obadia de Bartanora, le docteur (1) italien du XV^e siècle et le restaurateur de la Communauté Juive moderne de la Ville Sainte.

Au nord du Siloé, sur la pente occidentale de la colline, on rencontre un monolithe détaché du roc et dont une porte donne accès à une grotte double taillée dans le roc.

M. Clermont-Ganneau a reconnu sur un cartouche au dessus de la porte des lettres hébraïques phéniciennes qui datent de l'époque du premier Temple. D'autre part, le mausolée porte un caractère égyptien distinct, ce qui prouve qu'il s'agit d'un hypogée antérieure à la Captivité.

Plus au nord, du côté est du versant se détachent trois monuments célèbres du fond de ce champ éternel de la mort. Du côté nord c'est le roc taillé dit la main d'Absalon (l'obélisque) que je crois constituer un monument commémoratif ayant été élevé par le peuple de Jérusalem sur une place qui avait été consacrée par la tradition antérieure.

Quant à la pyramide dite de Zacharie, cette dernière pourrait bien être un monument d'expiation, en commémoration du meurtre du prêtre et prophète Zacharie. Pareil acte serait conformé à l'esprit piétiste des Pharisiens comme à un passage qu'on rencontre dans les Évangiles.

Derrière le monument dit d'Absalon on aperçoit à peine les vestiges du tombeau dit de Josaphat, aujourd'hui invisible. Heureusement que nous possédons une reproduction fort bien faite de ce monument ainsi que d'une frise qui représente un spécimen du plus bel art judaïque des derniers siècles de la Judée.

C'est entre ces deux monuments si originaux que se détache la grotte dite de la retraite de St. Jacques, mais qui en réalité ouvre la série d'hypogées juifs datés et identifiés. On aperçoit de loin les deux colonnes doriques qui soutiennent l'architrave de cette caverne qui est creusée dans les flancs des rochers bordant la vallée. L'inscription qu'on lit au dessus de l'architrave ne laisse plus subsister des doutes concernant le caractère de cet hypogée, quoique en dise la tradition chrétienne ou juive, cette dernière y ayant placée la retraite de Roi Uzie atteint par la lèpre.

Le texte est gravé en caractères hébraïques archaïques et l'orthographe date des derniers deux siècles de l'existence de la Judée.

זה קבר והמ[שכב] לאלעזר חניה יעזר יהודה שמעון יוחנן
בני יוסף בן . . . וליוסף ואלעזר בני חניה . . . מבני חזיר

Traduction : Ceci est le tombeau et lieu (de repos) pour El'azar,

(1) R. P. Abel et Vincent, *Jérusalem*, II, p. 68.

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Honiah, Yo'azar, Yehoudah, Shiméon, Yohanan, les fils de . . . le (et pour Jo)seph et El'azar les fils de Honiah . . . des Béné Hézir.

Il s'agit de l'hypogée de la famille sacerdotale des Béné Hézir mentionné par 1 Chroniques Ch. XXIV, 15. On distingue encore à l'intérieur les *loculi* ou les fours destinés à recevoir les morts, mais tout le reste avait disparu.

Malgré toutes les vicissitudes de l'histoire, le versant ouest du Mont des Oliviers n'a guère cessé de demeurer le centre des inhumations juives. La plupart de monuments ou des pierres tombales ayant disparu ou ayant été ensevelies ou détruites par la pluie on ne voit plus sur la surface que les pierres de ces derniers siècles qui couvrent tout l'espace. Chateaubriand en a laissé un tableau très fidèle :

“Les pierres du cimetière des Juifs se montrent comme un amas de débris au pied de la montagne du Scandale, sous le village de Siloan. . . On a peine à distinguer les mesures de ce village des sépulcres dont elles sont environnées. Trois monuments antiques, les tombeaux de Zacharie, de Josaphat et d'Absalon, se font remarquer dans ce champ de destruction. A la tristesse de Jérusalem, dont il ne s'élève aucune fumée, dont il ne sort aucun bruit, à la solitude des montagnes, où l'on n'aperçoit pas un être vivant, au désordre de toutes ces tombes fracassées, brisées, demi-ouvertes, on dirait que le trompette du Jugement s'est déjà fait entendre et que les morts vont se lever dans la vallée de Josaphat.”

Cette vision du grand romantique m'avait paru exacte lors de ma première visite à Jérusalem, il y a un quart de siècle. Elle a fort peu changé même aujourd'hui — si bien qu'il faudrait porter un remède quelconque à cette tristesse écrasante, je dirais même blessante. Aussi ne saurais-je saluer qu'avec joie l'idée du Conseiller Civique qui consiste à faire planter sur les deux versants un parc bien ordonné. Ce dernier aurait ainsi englobé les monuments de l'antiquité et dissimulé la nudité des pierres tombales parmi les arbres verdoyants.

Il faudrait seulement faire attention à la présence sur le sol comme dans le sein de la terre de nombreux souvenirs qui se rattachent à l'antiquité.

Il en est de même pour ce qui concerne les tombes des rabbins et des saints de ces derniers siècles, telle le sépulcre couvert d'un tas de pierres du pénitent Kalonymos qui se trouve tout près du Monument de Zacharie. Très vénérée est également la tombe du cabbaliste Jehouda ha-hassid qui se trouve en bas du cimetière des Ashkénazim (1), ce dernier étant situé au dessus de celui des Sephardim (2).

(1) Juif de Rite Européen.

(2) Juif de Rite Oriental.

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55. *Tombeaux des Prophètes* (v. Illustration 25 f). — Plus au nord on rencontre sur le versant est de la vallée et jusqu'aux hauteurs du Mont des Oliviers des groupes d'hypogées fort anciens. La forme primitive de plusieurs d'entre eux qu'on appelle souvent "égyptiens" attestent de leur originalité et antiquité. Les plus connus sont les tombeaux dits des Prophètes qui se trouvent sur la pente sud du village de la Tour. Il s'agit des cavernes creusées dans le roc près du sommet et ayant au milieu une salle à trois ouvertures entrecoupées qui donne l'impression d'être appuyée sur des colonnes grossières d'environ 30 m. de diamètre chacune. On compte dans ces parois 24 Kokhim ou arcosolia servant de tombes. L'absence de toute ornementation et le style primitif de l'ensemble sont témoins de l'ancienneté de l'hypogée.

Des textes du XV^e siècle placent dans ces cavernes les sépulcres du prophète Hagai et de ses disciples, alors qu'un auteur caraïte de l'an 1522 y ajoute les noms des tombes des prophètes Zacharie et Malachie.

Les Juifs considèrent cette grotte comme un lieu saint. Il y a une trentaine d'années l'Église Russe s'étant rendue propriétaire de cet hypogée, cette acquisition avait suscité les protestations unanimes de la population juive. Si bien que le Gouvernement Turc ait fini par interdire aux Russes d'ériger toute construction sur la grotte.

Une tradition juive qui manque d'ailleurs de toute base, place, en outre, l'hypogée de la prophétesse Hulda tout près de la grotte des Prophètes.

Par contre on avait découvert et identifié de nombreux hypogées juifs de l'époque greco-romaine dans les jardins russes de Gethsemani et au nord dans l'emplacement dit Viri Galilei, près de la Chapelle Grecque de l'Ascension. Ces monuments qui ont fourni des inscriptions fort intéressantes méritent qu'on les préserve d'une destruction certaine.

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LES MONUMENTS DE L'ÉPOQUE ROMAINE PROTÉGÉS PAR LA SOCIÉTÉ

56. Jérusalem n'avait pas encore cessé d'être la capitale juive, et déjà, vers le début de notre ère, sa physionomie esthétique, dépouillant graduellement toute originalité, se mettait à l'unisson de la culture hellénistique prédominante à travers l'Orient, surtout depuis l'extension de la puissance romaine. À peine le Temple auguste du Dieu d'Israël marquait-il une certaine autonomie artistique dans la vieille cité; l'empreinte hellénistique venait d'être imprimée jusque sur le glorieux sanctuaire par la restauration fastueuse d'Hérode le Grand.

Presque anéantie par la conquête des légions de Titus, en l'an 70 après J.-C., la ville essaya vainement de se reconstituer, dans le premier quart du second siècle, comme centre du mouvement nationaliste autonome que dirigeait Bar-Kokébas. Cette tentative avortée eon somma l'anéantissement de la cité juive. L'empereur Hadrien en décréta la suppression et le remplacement par une ville coloniale romaine, dont le vocable nouveau effacerait jusqu'au souvenir de Jérusalem. Sur le plan rituel d'une colonie, en l'an 136 de notre ère, des architectes romains créèrent la jeune cité d'Aelia Capitolina, avec son Forum, son Capitole et le vaste cycle des temples, basiliques, théâtres, thermes, portiques, rues à colonnades, arcs commémoratifs et autres édifices municipaux qui faisaient à toute colonie une image plus ou moins atténuée de la lointaine métropole.

Topographiquement la ville était désormais fixée pour de longs siècles par la délimitation de la colonie impériale. Elle ne devait guère se modifier jusqu'au mouvement de subite expansion contemporaine, en attendant que les plans aujourd'hui en élaboration lui donnent une répartition et un développement mieux adaptés à son rôle nouveau, comme à nos modernes concepts esthétiques et sociaux.

La ville chrétienne est dérivée sans transition rhéologique de la cité romaine d'Aelia Capitolina, dont elle a seulement nuancé l'aspect par la substitution d'églises aux anciens édifices religieux du paganisme, mais en conservant dans toute leur intégrité les monuments civils adaptés au régime nouveau. La conquête arabe, la fondation du royaume latin, les invasions ultérieures, la longue domination turque, ne furent que des modalités dans l'évolution persévérante de l'antéenne trame archéologique. Aussi n'est-on point surpris de rencontrer en maint endroit de la ville moderne, ou de voir reparaître fréquemment, dès qu'on en renuie quelque

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peu le sol, des vestiges romains bien caractérisés : pauvres épaves le plus souvent, ça et là toutefois éléments gracieux de constructions imposantes.

57. Bien que l'heure ait été trop longtemps retardée où des recherches systématiques pourrônt être entreprises pour opérer le déblaiement total et assurer la conservation de ces vestiges, l'attention du Comité n'a cessé d'être en éveil pour enregistrer et sauvegarder tous les débris de Jérusalem romaine.

A peine la ville était-elle libérée, par la brillante victoire du Général Allenby, de l'engourdissement sordide où la plongeait depuis tant de siècles une domination déprimante et oppressive, que l'administration militaire anglaise était à l'œuvre pour améliorer des conditions hygiéniques néfastes. Parallèlement aux admirables travaux qui allaient bien tôt approuvisionner Jérusalem en eaux vives, la plus notable entreprise fut le nettoyage méthodique de la Cité del le près de la porte occidentale ou Porte de Jaffa. Chacun sait que le vaste édifice désigné sous ce nom quelque peu emphatique groupé de mesures plus ou moins modernes avec de splendides constructions médiévales et des éléments romains et juifs de l'époque hérodiennne. Les préoccupations urgentes du moment, non moins que les conditions imposées par les tatut politique temporaire, ne laissent pas la faculté des fouilles laborieuses qu'eût exigé l'exploration archéologique fondamentale de cet ensemble très enchevêtré. Il fallait se borner aux mesures préliminaires d'assainissement par l'évacuation de détritns de toute nature, et des plus encombrantes masses de décombres. Cette tâche réalisée avec autant d'énergie que de prudente circonspection a pourtant révélé maint détail déjà fort suggestif des transformations que les architectes romains firent subir à l'antique palais fortifié d'Hérode pour l'adapter à l'ordonnance du camp où la légion dixième demeura cantonnée après le siège de l'an 70, et pour l'harmoniser par la suite à la structure générale de la colonie d'Aelia Capitolina. Les constatations archéologiques rendues possibles par ces fructueux travaux seront fécondes pour guider l'exploration future. Sur le site du Temple ancien, devenu le Haïâm de la cité musulmane, la mosquée de la Roche—dite communément mosquée d'Omar—exigeait impérieusement quelques restaurations (v. Illustrations 19, 20). Tandis qu'il les dirigeait avec une science technique et un art consommés, M. le major architecte Richmond accomplit, autour du merveilleux édifice, des recherches archéologiques discrètes et habiles dont il lui appartient naturellement de divulguer en temps voulu les précieux résultats. Disons seulement que parmi les faits archéologiques enregistrés dans cette investigation si

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sagace, il en est quelques-uns de nature à éclairer d'une lumière opportune et inespérée l'évolution architecturale du monument, et en particulier l'état du site à l'époque romaine.

Diverses informations concernant la même période ont résulté d'une double entreprise méthodiquement poursuivie depuis deux ans par la remarquable compétence et patiente activité de M. l'architecte-ingénieur Ashbee, depuis longtemps spécialisé en ce domaine esthétique : création d'un système de jardins et de parcs dans la ville et aux alentours ; installation d'une promenade sur le chemin de ronde à la crête des vieux remparts et sur le périmètre de l'enceinte. Et si, là comme partout ailleurs, les conditions du présent n'autorisaient pas une exploration archéologique intégrale, du moins les vestiges romains constatés ont pu être, suivant l'occurrence, dégagés, remis en valeur, consolidés, ou au contraire, après consolidation provisoire et repérage précis, mis à l'abri pour l'exploration méthodique de demain. C'est ainsi qu'en aménageant naguère un jardin et une terrasse de jeux pour les enfants, dans un quartier très déshérité de la ville haute, en bordure d'une des artères aboutissant vers la porte de Nébi Daoud et presque au voisinage de cette porte, fut constatée l'existence de substructions monumentales sous le môle de détritux et gourbis ruineux constituant ce qu'on nomme aujourd'hui le ouaqf Abou Liyā (v. Illustrations 9, 10). Pour autant qu'il était possible de s'en rendre compte, une fois réalisé le nettoyage préalable du site, le sous-sol consiste en un réseau d'arcades en plein-cintre assujetties sur de puissantes piles quadrangulaires et supportant un dallage massif. L'obturation de quelques-unes de ces arcades par des maçonnerie de blocage et l'application d'un revêtement étanche a transformé ultérieurement ces substructions en citernes. Il est toutefois assez clair que telle ne fut point leur destination primitive. Il suffit d'observer les formes structurales, la nature et la situation de ces vestiges pour en soupçonner l'origine romaine. Peut-être d'aucuns évoqueront-ils à ce propos la création du pavement luxueux en grandes dalles que la munificence hérodiennne fit réaliser dans la ville entière, après l'achèvement du Temple. Plus volontiers néanmoins, jusqu'à plus ample informé, on serait enclin à rattacher ces beaux débris à l'installation du camp romain sur le site qui nous occupe, à partir de la conquête de 70. En cette zone méridionale du camp, l'érection de quelque édifice de spéciale importance, à moins que ce ne soit, plus vraisemblablement encore, le simple établissement d'une artère de communications intérieures, rendrait le meilleur compte de la plate-forme artificiellement développé au moyen de ces substructions inébranlées après de si longs siècles fertiles en bouleversements de toute nature.

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58. Et tandis que l'activité du Comité Pro-Jérusalem enrichissait notablement ainsi notre connaissance archéologique de la cité romaine, sa vigilance ne se révélait pas moins féconde pour la sauvegarde des monuments déjà connus. Un exemple caractéristique en fera suffisamment la preuve.

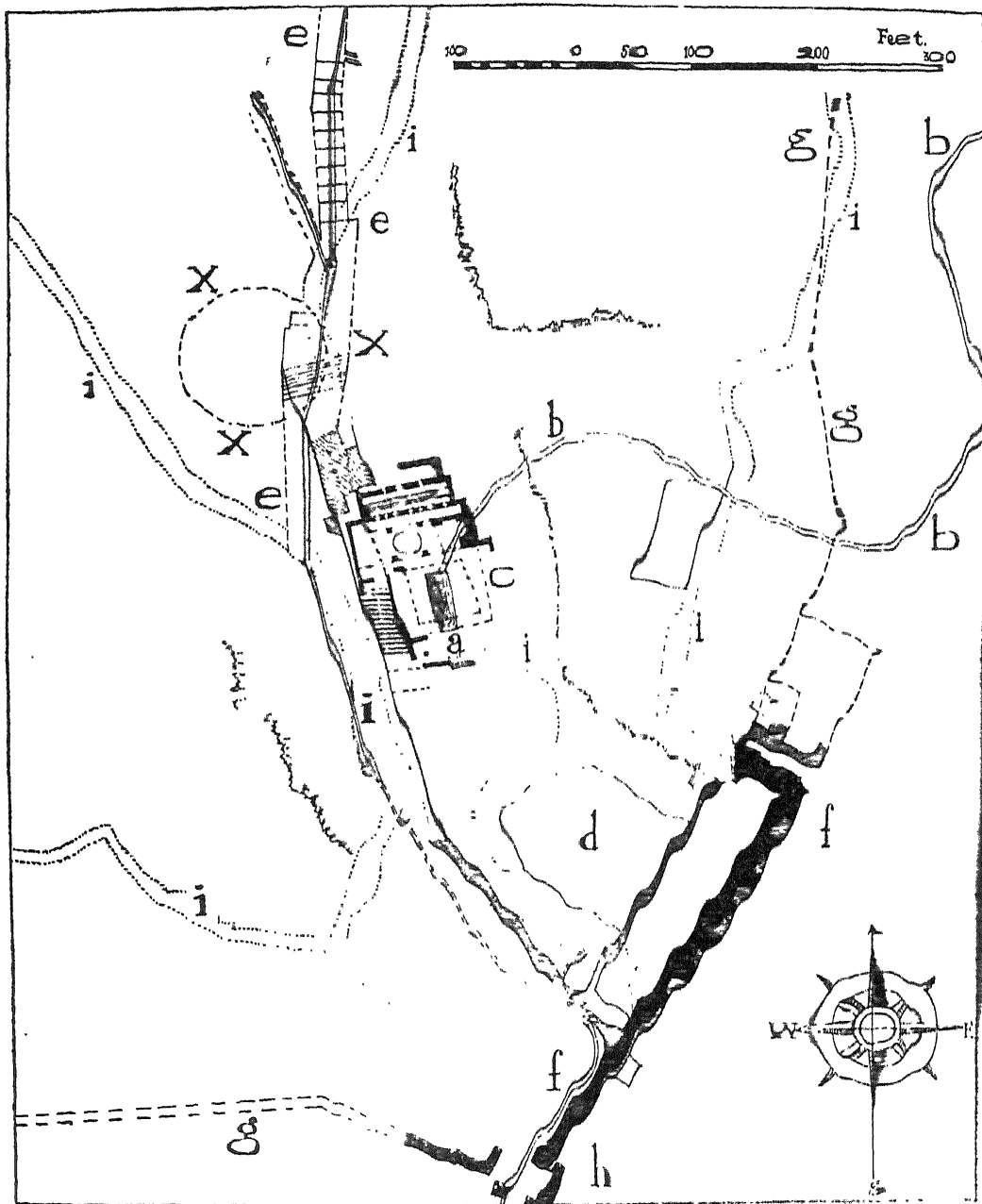
Tout le monde a en mémoire les belles découvertes réalisées, voici déjà un quart de siècle, aux abords de la piscine de Siloé, par les vastes fouilles que dirigèrent M. le Dr. F. J. Bliss et M. l'architecte A. C. Dickie pour le compte du "Palestine Exploration Fund". Outre les imposants vestiges d'une basilique chrétienne en relation immédiate avec les portiques de la piscine, ces fructueux et difficiles travaux révélèrent notamment l'existence d'un système compliqué de vieux murs appartenant à divers périodes du rempart de Jérusalem antique, et surtout une voie monumentale à escaliers qui, par le fond primitif de la vallée du Tyropoeon, mettait la piscine de Siloé en communication directe avec la ville d'époque romaine (v. Illustration 76). Vers la fin de l'été de 1919 un entrepreneur de constructions bien au fait de ces découvertes qui avaient fait bruit en leur temps, eut l'idée astucieuse de les exploiter clandestinement pour approvisionner à peu de frais ses chantiers. Non content d'avoir utilisé d'abord comme une très lucrative carrière un énorme massif de maçonnerie antique situé à l'angle nord-ouest de la piscine, il commençait l'extraction des superbes dalles de la rue à escaliers quand sa funeste besogne fut observée par M. le conseiller civique Ashbee dans une de ses fréquentes rondes de surveillance. La dilapidation fut aussitôt interrompue, le fouilleur indiscret contraint de remettre, autant que faire se pouvait, toutes choses en état, et condamné par surcroît à une amende de cinquante livres égyptiennes : sages et énergiques mesures qui décourageront vraisemblablement à l'avenir les tentatives analogues.

59. Dans la limite si restreinte encore de ses ressources et de sa liberté d'action, étant donné le statut provisoire qui a régi la contrée jusqu'à ce jour, le Comité Pro-Jérusalem a donc bien mérité déjà des antiquités romaines de la Ville Sainte. Si le résumé succinct et nécessairement superficiel qu'on vient de lire a réussi à donner quelque idée de sa féconde activité dans ce domaine spécial, qui représente seulement une faible partie de la tâche qu'il poursuit, chacun voudra pratiquement seconder un labeur si utile au développement scientifique, esthétique, économique et social de Jérusalem.

L. H. VINCENT,

Prof. à l'École biblique et archéologique
de Saint-Étienne, Jérusalem.

Jérusalem, mai 1920.



Roman Stairway at Siloam.

No. 76

Plan based on the Bliss and Dickie excavations, showing where the Stairway from Jerusalem to Siloam has been disturbed.

- a. Pool of Siloam.
- b. Rock-hewn conduit.
- c. Ancient Pool and fifth-century Church.
- d. Old Pool.
- e. The great Roman Stairway and street (with drain below) running from Jerusalem down to Siloam.

- f. The south wall of the city of the period of the Emperor Hadrian.
- g. Preferred line of road.
- h. Gate.
- i. Fountain.
- l. Port zone within the circle are those destroyed by the contractor.

MONUMENTS DES CROISADES PROTÉGÉS PAR LA SOCIÉTÉ PRO-JÉRUSALEM

60. Il n'est pas encore entré dans les attributions de la Société de s'occuper directement des édifices élevés à un moyen âge à Jérusalem, tels que les diverses églises aujourd'hui en exercice (le Saint-Sépulcre, Sainte-Anne, Saint-Jacques des Arméniens, le Tombeau de la Vierge), ou transformées en mosquées ou en ouelys (Neb-i-Dâoûd, el Yagoubiyeh, Cheikh Derbâs, Djamiâ Mawlânâ, etc.). Tandis que les unes sont entretenues soigneusement par leurs propriétaires, les autres sont soumises à une réglementation qui échappe à la compétence de notre Comité. Celle-ci ou celle-là pourtant, abandonnée à un délabrement pitoyable, pourra être l'objet d'un examen attentif de la part des archéologues qui auront à cœur de signaler les dégradations et les moyens à employer pour la conservation de ces vénérables témoins de l'histoire de la Ville Sainte.

L'activité des constructeurs du XI^e siècle a été telle, même en dehors du domaine religieux, qu'il est difficile de ne pas rencontrer en n'importe quel point de la ville des vestiges de leur travail. Si les réparations apportées aux maisons, aux khâns, aux bains, aux bazars, aux portes, aux remparts, aux rues, par les Arabes et les Turcs dans les siècles qui ont suivi les Croisades ont masqué ou défiguré la bâtisse médiévale en divers endroits, elles n'ont pas réussi à en dissimuler partout le caractère original.

61. Le nettoyage opéré à la Citadelle (el-Qal'ah: v. Illustrations 3, 67) par les soins du Comité, en attendant de procéder à un déblaiement plus complet, a certainement mis en valeur quelques locaux remontant à l'occupation franque. La destruction systématique dont ce monument fut victime en 1239 de la part de Mâlek-en-Nâser et de Dâoûd, prince de Kérak, dans le but d'affaiblir la ville convoitée par les Occidentaux, ne s'est pas étendue aux salles basses, ni aux souterrains. Après avoir abattu les constructions supérieures que les Croisés avaient consolidées et développées, les démolisseurs renoncèrent à desceller les blocs de la bâtisse inférieure dont une partie subsistait depuis les temps hérodiens.

Vulgairement appelée "Tour de David" de l'une de ses plus notables constructions décorée de ce nom depuis l'époque byzantine, la Citadelle joua un rôle considérable dans l'histoire de la Jérusalem du XII^e siècle. Réduit à capituler après que la ville fut tombée aux mains des Occidentaux, l'Émir Effikhâr Ed-Dauléh l'avait remise au comte Raymond de Toulouse, à condition d'avoir la faculté de se retirer à Ascalon avec sa

MONUMENTS DES CROISADES

garde composée d'Arabes, de Turcs et de nègres. Les nouveaux maîtres se gardèrent de négliger un ouvrage militaire de cette importance. Immédiatement le comte Garnier de Gray en accrut la force défensive, en 1100. La forteresse comprenait, outre la tour dont on voit encore le soubassement massif, toute une série d'appartements et d'abris protégés par des remparts, des fossés, des barbicanes, des machicoulis. On y gardait d'abondantes réserves d'eau et de blé, en prévision d'une alerte qui obligerait les habitants de la ville à s'y réfugier. C'était véritablement le donjon de la cité, le *præsidium civitatis*, aux termes mêmes des contemporains. La tour atteignait une hauteur imposante puisqu'il fallait gravir deux cents degrés pour en atteindre le sommet. Une partie de cet escalier portant très visiblement les caractéristiques de la taille médiévale se retrouve en montant à la terrasse de la tour actuelle. L'higoumène russe Daniel obtint, comme une faveur exceptionnelle, la permission de la visiter en 1106. "Elle est très difficile à prendre, écrit-il, et forme la principale défense de la ville; on la garde soigneusement et on ne permet à personne d'y pénétrer sans surveillance. Tout infirme que je suis, Dieu m'a accordé l'accès de cette tour sacrée avec Isdeslav, qui a été le seul que j'ai pu faire entrer avec moi."

Cette citadelle, dont certains châteaux-forts de Syrie nous donnent une idée, était confiée à un officier qui porta d'abord le titre de Gardien de la Tour de David, puis celui de Châtelain de la Tour, ou Châtelain de Jérusalem. Elle était en somme la résidence du gouverneur. En dépit de certaines revendications qui s'agitèrent entre les chefs de l'armée conquérante, elle fit partie des domaines royaux et figura sur les sceaux d'Amaury I^{er} (1162-1173) et sur les monnaies de son successeur Baudouin IV, symbole de l'indépendance et de la pleine souveraineté des rois latins de Jérusalem. Ceux-ci y avaient annexé un palais faisant face à la tour principale vers le midi; ce "manoir du Roy", comme on l'appelait, était situé sur la rue des Arméniens dans le voisinage de la petite église, encore très reconnaissable, de Saint-Thomas des Allemands.

Un détail qui, quoique remontant à l'an 1151, ne manque pas d'actualité est à relever ici, puisqu'en ce moment l'on pense au nom de l'esthétique et de la protection du monument, à soulager la Porte de Jaffa du fardeau encombrant de l'horloge turque.

Il s'agit d'un acte de la reine de Jérusalem, Mélissende, supprimant un moulin qui gênait la Tour de David et la porte de la ville qui y touche. En compensation, les frères de Saint-Lazare, qui en étaient les propriétaires, reçoivent un champ près de Bethléem. Quand on considère que la partie lésée était la société chargée des léproseries, on

MONUMENTS DES CROISADES

constate qu'en ce temps-là l'autorité ne reculait devant aucune considération ni mesure radicale pour assurer à la ville de l'aisance et de l'harmonie.

62. Le Comité a également eu à s'occuper des Bains du Patriarche et de la piscine de même nom, qui se trouvent de part et d'autre de la rue des Chrétiens (*Hâret En-Nasârâ*: v. Illustrations 23, 24). Rappelons à ce sujet qu'avant de devenir un Ouâqf de la *Khangah Salâhiyyeh*, cette installation balnéaire et la piscine qui l'alimentait étaient déjà en usage au XII^e siècle sous les appellations de *Balnea patriarchae* et de *Lacus balneorum*. Les revenus en étaient réservés au palais du Patriarche qui devait devenir ensuite ladite *Khangâh*. La rue des Chrétiens s'appelait alors couramment soit rue du Patriarche, soit rue des Bains du Patriarche.

63. A cette époque, l'espace compris entre le *Birket Hammâm el Batrak* (qui conserve, on le voit, son nom médiéval) et la Porte de Jaffa, nommée alors Porte de David, n'était pas, comme de nos jours, encombré des constructions hétéroclites. Le nom moderne de *Meidân* qui désigne la rue au nord de la Citadelle n'est qu'une réminiscence de l'antique place où, au pied de la Tour de David, on faisait le commerce des céréales. La possibilité d'un dégagement au moins partiel de la Porte de Jaffa a été envisagée par le Comité Pro-Jérusalem, un retour à l'état primitif ne devant pas raisonnablement être pris en considération (v. Illustrations 40-45).

64. Mais où il a été possible d'effectuer certaines améliorations, c'est à l'ensemble des bazars voûtés qui occupent le cœur de la ville à mi-chemin entre la Citadelle et la Porte du Harâm dite *Bâb es-Silsileh*. Nous avons là trois rues parallèles actuellement dénommées, d'ouest en est :—

1. *Soûq el Lahhâmîn* (Bazar des Bouchers).
2. *Soûq el 'Attarîn* (Bazar des parfumeurs: v. Illustrations 12-16).
3. *Soûq el Khawajât* ou eş-Şouyyâgh (Bazar de négociants ou des orfèvres).

Aux temps byzantins l'emplacement de ces trois Soûqs n'était qu'une section de la grande rue à colonnes qui traversait la ville du nord au sud, de la Porte de Damas à la Porte de Sion. La proximité du Saint-Sépulcre

MONUMENTS DES CROISADES

y avait sans doute attiré un grand nombre de commerçants, et l'un des marchés signalés par les récits de la prise de Jérusalem par les Perses en 614, devait assurément se trouver là. L'agora qu'ils mentionnent est à localiser d'autre part au *Meidân* de la porte occidentale de la ville que l'on appelait aussi *Bâb er-Rahbeh* (Porte de la place) au temps de Moudjîr ed-Dîn. Pour en revenir au triple bazar, les Arabes, à leur arrivée, auraient laissé aux Chrétiens les deux rangées de boutiques qui longeaient la rue à l'occident et à l'orient, mais se seraient approprié l'espace intermédiaire qui constituait le marché du milieu.

65. Pour faciliter les transactions, des changeurs s'étaient établis à chaque extrémité de ces halles. Au XII^e siècle, on trouvait les changeurs latins au sud, et les changeurs syriens, c'est à dire indigènes, au nord, occupant les premières échoppes en tête des *Soûqs*, jusqu'à ce que la restauration de Mélissen de les eût groupés en deux corps de logis distincts. Digne émule des Hélène et des Eudocie, cette reine, ainsi que nous l'apprend une pièce officielle de 1152, avait obtenu la cession de divers locaux appartenant aux deux "Changes" afin de parfaire une nouvelle rue à Jérusalem, *ad perficiendam novam rugam in Jherusalem*. Une rue tenant aux deux groupes d'échoppes des changeurs latins d'un côté, et syriens de l'autre, ne peut être qu'un des trois bazars parallèles en question. Les "Changes" furent dès lors reculés, l'un au midi jusqu'à la *Bachourah*, aujourd'hui la café à colonnes ; l'autre celui des Syriens dans le corps de bâtiment en tête de *Hâret ed-Dabbâghînz* qui conduit au Saint-Sépulcre.

Que la nouvelle rue créée par Mélissen de soit identique au *Soûq el 'Atîarîn* actuel, la preuve en est fournie non seulement par le style de cette construction, mais aussi par les inscriptions recouvertes d'abadigeon, mais que M. Clermont-Ganneau a pu relever autrefois et publier dans *Archæological Researches*, I, p. 117. C'est le titre *Santæ Annæ* gravé plusieurs fois à la naissance des arcs doubleaux, et marquant les boutiques appartenant à l'abbaye de Sainte-Anne et dont cette abbaye percevait la location. Un diplôme de 1170 donne pour une maison de la rue des Drapiers contiguë à celle-ci une boutique de Sainte-Anne comme point de repère, *juxta stationem S. Annæ*. Si l'on songe qu'au milieu du XII^e siècle, Sainte-Anne avait pour abbesse la propre sœur de Mélissen de, Judith, on trouvera tout naturel que cette reine ait assigné une grosse partie des revenus de sa nouvelle rue à l'entretien du dit monastère.

A prendre la description de la "Citez de Jerusalem" au pied de la lettre, cette rue centrale s'appelait "Rue de la cuisine" que le populaire

avait baptisée *Malcuissinat*. Là, d'ailleurs, s'accommodaient les viandes pour les pèlerins ; c'est là également qu'ils se faisaient la ver la tête. Ce dernier détail implique l'installation des coiffeurs ou parfumeurs, d'où le nom actuel d'*Attarin*. Lorsque Sala dirout transformé en *madraseh* l'établissement de Sainte-Anne, il lui attribua les revenus du Souq el '*Attarin*, perpétuant par là la décision de la princesse latine. Il faudrait dans ce cas modifier la position de ce bazar telle que la fixe Moudjir ed-Din en lui donnant la situation qu'il occupait aujourd'hui. Quoi qu'il en soit, l'ordre de ces rues parait les étagées au moyen des angles suivant, en partant de l'ouest :—

1. Rue des herbes : marché aux légumes et aux épices.
2. Rue *Malcuissinat* (*vicius coquinatorum*) : cuisines populaires et salons de coiffure. (1)
3. Rue Couverte (*ruga cooperta—parmentariorum*) : des marchands tailleurs.

66. Le groupement des métiers auquel travaille le Comité dans un but de commodité et d'hygiène était, comme on le voit, chose faite au XII^e siècle. Chaque corporation avait sa rue ou sa section de rue. Au centre de la ville nous rencontrons les corps de métiers : drapiers, tailleurs, restaurateurs, coiffeurs, marchands de cierges, changeurs, chacun dans son bazar. Dans la partie méridionale du Mauristan, où notre Société a planté quelques arbres sur le terre-plein des ruines, se trouvaient localisés le marché aux œufs et aux volailles, le marché aux poissons (v. Illustration 54). De part et d'autre de la place travaillaient les orfèvres syriens et les orfèvres latins. Sur la rue du Temple (Tariq Bâb es-Silsileh) on avait à gauche en descendant, la Boucherie (*macellum*, *bocharia*) avec l'escorcherie du Roy ; à droite, les cordonniers ; en allant vers la porte des Moghrebins (Porte de la Tannerie) la rue des Pellétiers.

67. Le *Khân ez Zeit* qui n'a pas été non plus sans attirer l'attention vigilante du Comité était fort connu au XII^e siècle sous le nom de Rue Saint-Etienne à cause de sa direction vers la porte septentrionale de la

(1) Cette rue était mitoyenne à la rue Couverte : "Tenant à celle rue Malcuissinat, à une rue qu'on appelle la rue Couverte, là où l'on vend la draperie." Ce texte de la Citéz, X, est confirmé par cette charte de 1167 : *domos quasdam accipit, vicus Coquinati et Parmenariorum interjacentes scilicet in angulo illo quo itur ad Sepulchrum Domini.* Il est à croire que le Souq oriental se prolongea à aussi loin que les autres au nord et n'était point diminué de moitié comme aujourd'hui.

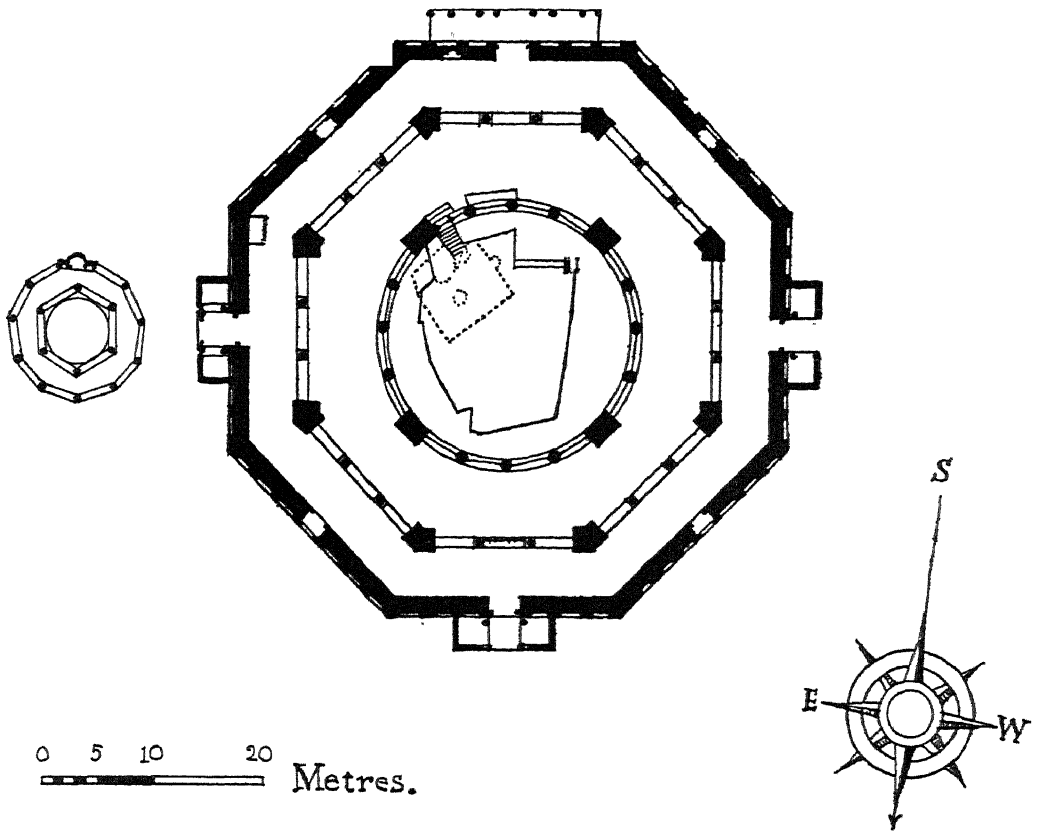
MONUMENTS DES CROISADES

ville qui, depuis l'époque byzantine, s'appelait dans les milieux chrétiens Porte Saint-Étienne. Les documents médiévaux signalent dans cette rue un moulin à huile assez important pour avoir donné plus tard son nom au bazar sur lequel il se trouve, des voûtes appartenant à l'hôpital Saint-Jean et de nouvelles boutiques construites par le chapitre du Saint-Sépulcre. Le *Soûq el Qattanîn* (v. Illustrations 17, 18) relevait de l'abbaye de Temple comme les bains avoisinants, ainsi que plusieurs magasins de la ville marqués du signs T S, c'est à dire *Templi Statio*. Mais sur ce Quartier d'*el Ouâdy* nous n'aurons d'amples détails que le jour où l'on retrouvera et que l'on publiera les archives de l'abbaye du Temple, comme il a été fait jusqu'ici pour le Saint-Sépulcre, les Hospitaliers, la Sainte-Sion et Notre Dame de Josaphat.

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MUSLIM WORK TOUCHED BY THE PRO-JERUSALEM SOCIETY

68. The Dome of the Rock has already been referred to in Sections 10 and 57 of these records. A ground plan is here given (Illustration 77). The building is, as its name "Kubbet es Sakhrāh" implies, the covering or dome over the sacred rock, the rock with which tradition



DOME OF THE ROCK.

No. 77.

connects the sacrifice of Isaac and Mohammed's heavenly journey. The inscription on the inside of the drum records its building in the year 72 H. (A.D. 691) by the Khalif Abd el Malek. One hundred and twenty years later the name of Abd el Malek was cut out and that of El Mamun,

MUSLIM WORK TOUCHED BY THE SOCIETY

who repaired the building, inserted. The plates of gilded copper with which the Dome was originally covered were removed to pay for the damage of the earthquake of 130 H. (A.D. 747-8). Much of the material of the Dome is that of earlier buildings, Byzantine or Roman, on or around the city, and doubtless destroyed at the time of the invasion of Chosroes II, A.D. 614, and shortly before the capture of the city by the Khalif Omar, A.D. 639. The story of how Omar found the site derelict is well attested; but what the base of the existing building may be, and whether it is that of Hadrian's Temple of Aelia Capitolina, can only be verified when the foundations below the floor of the existing buildings are examined. Portions of the earlier mosaics skin of the building, before the sixteenth-century ceramic skin with which Major Richmond's report deals (see Section 10), have been recently discovered in the Harâm area.

69. The first Aqsa mosque was built by Omar in 14 H. (A.D. 635), and rebuilt by Abd el Malek in 72 H. (A.D. 691). This building, which is said to have been wrecked by an earthquake in 130 H. (A.D. 747-8), was restored by Al Mansur, probably in 154 H. (A.D. 771), as he is known to have visited Jerusalem in that year. A few years later it was again restored by Al Mahdi, say about 163 H. (A.D. 780).

The earliest descriptions of the Aqsa which we possess are those of Muqaddasi (A.D. 985) and Nasiri Khosrau (A.D. 1047), but the building described by them in no way corresponds with the present building, its size, the number of its doors, and the number of columns supporting the roof being much greater. From their descriptions, which are in fair agreement, and which in some respects supplement each other, it is clear that the Aqsa mosque of their day had fifteen doors in the north side and eleven in the east, and consisted internally of a forest of 280 columns arranged in twenty rows of eleven each. In this respect it must have resembled the great mosque of Cordova (eighth to tenth century); in fact, these two buildings are actually mentioned together for purposes of comparison by Idrisi (A.D. 1154). The central aisle was wider than the rest, and there was a big dome over the space in front of the mihrâb.

The Crusaders under Godfrey de Bouillon took Jerusalem A.D. 1099, and the Harâm ash Sherif was handed over to the Knights Templars. They do not appear to have made any alterations to the Dome of the Rock (which they imagined to be the Temple of the time of Christ) beyond the addition of the beautiful grille which they placed between the columns of the inner aisle; but they must have made considerable changes in the Aqsa, which was known to them as the



Entrance to the Sūq el Qattānīn.

MUSLIM WORK TOUCHED BY THE SOCIETY

"Palatium" or "Templum Salomonis." They used it as their residence, and added the double row of vaulted bays which extend the present building to the west along the southern wall of the Harâm and formed their armoury. They are probably responsible for the greater part of the vaulted portico in front of the northern entrances to the mosque.

On Saladin's reconquest of the city in 1187 further changes were effected, and the work of the Crusaders was obliterated to a great extent, and it is to him and to the Crusaders that the mosque owes its present form, the first description which we possess after the time of Saladin—that of Mujir ad Dîn—agreeing substantially with the present building. Saladin is known to have restored the gold mosaics, and a fine Kufic inscription in gold mosaic on the left of the mihrâb is almost certainly due to him. He also brought from Aleppo the beautiful pulpit which had been made for Nur ad Dîn in 564 H. (A.D. 1168) for the small mosque in the Citadel of that city, and on which is carved one of the earliest known inscriptions in Nashî, which henceforth began rapidly to replace Kufic.

70. *The Sûq el Qattanîm.*—This bazaar, the finest in Syria, is entered by two portals, of which the eastern (see Illustration 78), leading into the Harâm ash Sherif, is one of the noblest and largest monumental gateways to be seen in Syria. This great portal is provided with lateral openings giving direct access to the arcades on the west side of the Harâm, which are of the same date; and above these openings is some stalactite work of great beauty, which reminds one irresistibly of Tudor vaulting a century and a half later. Across the lintel of the doorway is an inscription, according to which it was rebuilt by order of Muhammad an-Nâsir, Sultan of Egypt, and son of Qalâûn, and under the supervision of the Emir Tenkiz in 737 H. (A.D. 1336). The date is somewhat defaced, but is confirmed by Mujir ad Dîn. The lintel is composed of three blocks with vertical joints, which causes the observer to wonder why it does not fall; but there is no doubt that the hinder portions of these blocks, although concealed, are wedge-shaped and, perhaps, joggled so as to form a flat arch; a similar trick may be clearly seen in the Adeliya Madrasa at Damascus, where the back of the lintel is not hidden.

The booths at the west end of the bazaar have been reopened and turned into workshops, as has already been described in Section 27, but more than half still remain walled up (see Illustrations 17, 18). Let us hope they, too, will soon be opened.

MUSLIM WORK TOUCHED BY THE SOCIETY

A few words are now needed as to the Muslim work on the Citadel, the Roman and Crusading work having already been referred to by Père Vincent and Père Abel in Sections 57 and 61.

The first known instance of Mohammedan work after the time of the Crusaders is the restoration of Malik Muazzam Isa, which is recorded by an inscription at present embedded in the inner wall of the Citadel mosque. It states that a tower was restored in 610H. (1213/4). The mosque itself is dated 710H. (1310), but the minaret must be much later. The inner entrance of the Citadel, with the two right-angled turns, was dated 710H. also, but the inscription slab has long since disappeared. The outer entrance is dated 938H. (1532) in the name of Sultan Suleiman, to whom the beautiful cartouche shown in Illustration 79 belongs. It was uncovered by the Society during the making of the garden.

K. A. C. CRESWELL, M.B.E.,
Late Inspector of Monuments, G.S., O.E.T.

APPENDIX I

CONSTITUTION OF THE PRO-JERUSALEM SOCIETY.

(Now embodied in the Charter.)

OBJECT.

The object of the Pro-Jerusalem Society shall be the preservation and safeguarding of the amenities of the Holy City without favour or prejudice to race or creed.

Further the Society shall be empowered to hold property real or personal in Trust and to administer it, and such administration shall be in the interest of all to whom the Holy City is sacred.

As a part of this trusteeship the Society may from time to time act in an advisory capacity to any public authority whose action may affect it.

It shall be one of the objects of the Society, in view of the above, to give publicity, whether by bulletin, writings, or newspapers, to any question affecting the public welfare of Jerusalem.

MEMBERSHIP.

The Pro-Jerusalem Society shall consist of a Patron, an Honorary President, a President, an Honorary Treasurer, an Honorary Secretary, and a Council whose membership shall be of such only as have special standing or qualifications.

The following shall be ex-officio members of the Council: The Military Governor of Jerusalem; the Grand Mufti; the Mayor of Jerusalem; the Orthodox Patriarch; the Latin Patriarch; the Head of the Armenian Convent in Jerusalem; the Custodi Terra Santa; the Head of the Jewish Community.

METHOD OF APPOINTMENT.

The appointment of members of the Council shall, in the first instance, be by the President. Membership to the Society shall be of all those who subscribe to its funds.

In the event of either a new Government for Palestine being created or of the departure of the President the constitution of the Society shall be modified to suit the altered circumstances and modelled on the lines of the British "National Trust for Places of Historic Interest and Natural Beauty," or any similar quasi-public body in France, Italy, or America.

CONSTITUTION OF THE SOCIETY

OWNERSHIP OF PROPERTY.

Property, real or personal, shall be held "in Trust" with the President of the Society.

FINANCE.

The Committee shall have an account with the Anglo-Egyptian Bank in Jerusalem, cheques shall be made payable to the Pro-Jerusalem Society, and payments shall be made only on the authority of the President.

RULES OF PROCEDURE.

Meetings shall be convened monthly by the Honorary Secretary, or extraordinary meetings, at the special request given to him in writing by any three members of the Council.

Five members, in addition to the President, shall form a quorum.

Notice of the meeting, with minutes of the previous meeting, shall be distributed beforehand.

FIRST MEMBERSHIP.

The first membership of the Council shall be as under, and the members shall serve for one year certain from the date of this constitution, subject, however, to such modification as by common consent may be deemed advisable in the event of any change of Government.

APPENDIX II

MEMBERS OF THE PRO-JERUSALEM SOCIETY AND CONTRIBUTORS SINCE ITS INAUGURATION

1918	Messrs. Smouha & Co.	..	..	..	..	£E.	585
	Messrs. Btesh Bros.	..	..	..	..		500
	Morums Oriental Store	..	..	..	..		100
	Mr. Solomon Angel	..	..	..	..		19. 500
	Cairo Syrian Community	..	..	..	..		400
	Mr. Denham (for Morton & Co.)	..	..	..	..		10
	Haj Yusuf Wafa Al Dajani	..	..	..	..		10
	Messrs. Marash Bros.	..	..	..	..		24. 375
	American Colony	..	..	..	..		25

MEMBERS OF THE SOCIETY

	Dr. Faris Nimr	£E.	50
	Mr. Siman Sidnawy		50
	Jerusalem Municipality		150
1919	His Eminence the Grand Mufti		10
	Anglo-Egyptian Bank		100
	Mr. F. Levaux		5
	Messrs. Buckler		19. 200
	Mr. Guini		21
	Mr. Hazan		10
	Messrs. Bentovia and Forer		25
	Miss Palmer		100
	Mr. Haim Valero		200
	Mr. Isaac Cohen		50
	Mr. Benjamin Kokia		10
	Council of Jerusalem Jews		10
	Imperial Ottoman Bank		200
	Crédit Lyonnais Bank		50
	American Anonymous donor (per Jacob Spafford)		9. 870
	Sir Basil Zaharoff, G.C.B., G.B.E.		485. 625
	Mr. Chs. Hamilton		194. 250
	Prof. Patrick Geddes		3
	Messrs. Blum and Levy		25 .
	Anglo-Palestine Bank		100
	Banco di Roma		150
	Capt. Hamborough (for a drinking fountain)		9. 650
	Council of Jerusalem Jews		10
	Council of Sephardic Jews		10
	Central Committee Knesseth Israel		10
	Zionist Commission		250
	Administration grant for Technical Education		200
	Administration grant for Tree-planting		25
	Municipality of Jerusalem		200
1920	Mrs. MacQueen and Mr. Macrackan (Subscription Dance)		61. 95
	Mr. Bruce		100
	Mr. Hoffstat		25
	Mr. Peterson		25
	Miss Carey Thomas		10

MEMBERS OF THE SOCIETY

Logan Pearsall Smith	£E. 4. 550
Btresh Bros.	100
51st Sikhs Regiment	40
(For Repairs to the Mosque of Omar)	
The Rt. Hon. Sir Herbert Samuel	10
Viscount Milner	10. 200
M. de Picciotto	25
Dr. Eder	2. 100
H. M. Kalvaresky	25
Prof. P. Geddes	3
Mrs. Elizabeth McQueen	15
Mr. John H. Finley	4. 840
Mrs. Elizabeth McQueen (for seats in the Citadel)	49
Mr. Harris Cohen (per Sir Herbert Samuel) ..	9. 750
Anglo-American Society (for seats in the Citadel)	15
British School of Archæology (per Prof. Garstang)	30
Miss Laudau (for repairs to the Citadel)	10
Ronald Storrs (for repairs to the Citadel) ..	20
Norman Bentwich	5
Administration grant for Technical Education ..	300
Municipality of Jerusalem	200
„ grant for City Tree-planting	250
Rabbi Horowitz	5
Ronald Storrs	20
Canon Stacey Waddy	5
Dr. Harte	5
Administration grant for Citadel repairs	50
„ „ per Antiquities Dept.	250
Sir Abbas Eff. Abd-el-Baha, K.B.E.	100
Sir Alfred Mond, Bart.	25
Mrs. Holman Hunt	97. 125
L. A. Van Vriesland	5
Administration grant for 1920	295
D. Salameh	5
By Special Concert	296. 500
Miss Blandy	20
Anglo-Egyptian Bank	25
Miss Lapin	5
Mr. Hennay J. Paten	4. 250

APPENDIX II

LIST OF THE SOCIETY'S NEEDS

Scholarships for the Society's weaving apprentices to enable them to go to the Mehalla Kebir weaving school in Egypt for one year. For one scholarship	£50
Seats, in Palestine marble or other good stone, for the Society's Parks and Gardens. The donor's name will be carved upon the seat. Some twenty are needed at a cost per seat of £20 to £50	
Seats in wood or iron, at convenient points in the Rampart Walk or in the gardens. The donor's name will be cut or painted on the seat. Some twenty-five are wanted; to cost from £5 to £10	
Sections of the Rampart Walk to be repaired and cleaned together with the parapet adjoining. The Society provides the stone. In other words, "to repair the walls of Jerusalem." The work is apportioned in sections	at from £10 to £100
Sections of the Fosse clearing; calculated for each gang of women working for a month	£25
For the establishment of the Glass Industry	£500
For the establishment of the Carpet-weaving Industry	£500
For the establishment of Furniture-making Workshops	£1,000
For the establishment of Metal Workshops	£1,000
For the establishment of a School of Ceramics	£500
For the completion of the Süq el Qattan repairs	£500
For repairs to the Citadel, in sections on its different towers, the Tower of David, the Hippicus, etc. In sections at from £50 to £1,000	
For the starting of the Museum to house the Society's collections	£500
For the Jaffa Gate improvement scheme and the removal of the Turkish clock tower	£1,000
Gifts of historical subjects (Palestine history) for the Society's Museum.	
Gifts of examples of Arts and Crafts, especially examples of Oriental weaving and embroidery for the School of Textiles.	
Gifts of trees for the Parks and Gardens.	
Gifts of flowers and seedlings for the Society's nursery.	
The gift of a membership stamp, to be specially designed, and sent upon letters dispatched from Jerusalem.	

APPENDIX IV

WEAVER'S APPRENTICESHIP INDENTURE

THIS INDENTURE witnesses that M..... is this day bound apprentice to Shukri Batato of "the Jerusalem Looms" upon the following terms parties to the agreement being N....., Father or Guardian of the said Shukri Batato of "the Jerusalem Looms" Major Tadman the Education Officer as representing O.E.T.A. and the President of the Pro-Jerusalem Society.

1. M..... undertakes to serve the said Shukri Batato for a period of one year to obey his order and diligently apply himself to learning the craft of weaving. He agrees to honour and obey the craftsmen with whom he shall be placed during his apprenticeship and at all times, in speech and action, to bear himself toward s them with respect.

2. N..... the Father or Guardian of the said M..... undertakes to see that his son devotes attention to his work and attends such instruction as is arranged for by the Education Officer and generally conform to the terms of this agreement, also in the event of the cancellation of this agreement due to the negligence or misconduct of the said M..... to pay to the Pro-Jerusalem Society half of any sum that the Society shall have disbursed for him.

3. Shukri Batato undertakes to teach the said M..... the craft of weaving to arrange for him to receive at the hours agreed to with the Education Officer such teaching other than weaving as may be determined, further to pay him—

For the first three months a wage of 1 pt. a day.

„	second „	„	„	2 pt.	„
„	third „	„	„	2½ pt.	„
„	fourth „	„	„	3 pt.	„

this wage to be regarded as a minimum and to be increased according to the skill and the diligence of the said M..... but in case of the non-observance of the agreement by the said M..... or of his proven incapacity the said Shukri Batato shall be free to discharge him after due notice given to the Pro-Jerusalem Society.

WEAVER'S INDENTURE

4. The Education Officer agrees to superintend the teaching other than weaving and to report from time to time to the Pro-Jerusalem Society.

5. The Pro-Jerusalem Society agrees to act as referee in case of any difference arising as to the above and to watch the interests of the apprentice and of the weaving industry.

As witness to which the above parties have
set their hands this

1919.

M.....

N.....

The Education Officer.

President of the Pro-Jerusalem Society.

"The Jerusalem Looms."

APPENDIX V

PUBLIC NOTICE No. 34.

No person shall demolish, erect, alter, or repair the structure of any building in the City of Jerusalem or its environs within a radius of 2,500 metres from the Damascus Gate (Babel-Amud) until he has obtained a written permit from the Military Governor.

Any person contravening the orders contained in this proclamation, or any term or terms contained in a licence issued to him under this proclamation, will be liable upon conviction to a fine not exceeding £E.200.

R. SPOORS, Colonel,
Military Governor.

Jerusalem, 8th April 1918.

APPENDIX VI

ANTIQUITIES PROCLAMATION

WHEREAS it is convenient to make provision for the conservation of ancient monuments and for the preservation of ancient objects of vertu and relics movable and immovable (hereinafter styled "Antiquities") in the Occupied Enemy Territory (South):

NOW THEREFORE I, MAJOR-GENERAL SIR ARTHUR WIGRAM MONEY, in exercise of the powers conferred upon me as Chief Administrator of Occupied Enemy Territory (South) by warrants dated 24th April and 29th October 1918, under the hand of the General Officer Commanding-in-Chief the Egyptian Expeditionary Force,

HEREBY ORDER AS FOLLOWS :—

1. Throughout the Occupied Enemy Territory (South) the property in all antiquities which were the property of the Ottoman Government or which have been discovered since the Occupation or shall hereafter be discovered shall be deemed to be vested in the Occupied Enemy Territory Administration (South).

2. The term "ancient" for the purpose of this Proclamation shall be deemed to signify antecedent to the year 1600 C.E.

3. No alteration, restoration, movement, or disposal of any antiquity or of any site of religious interest whether in public, private, or ecclesiastical custody may be made without the previous consent of the Occupied Enemy Territory Administration (South).

4. Any person who discovers an antiquity or who is aware of the discovery of an antiquity shall inform the Military Governor of the district within a period of 30 days.

5. No person who discovers an antiquity either on his own land or on the land of another may appropriate it to his own use or to the use of any public, private, or ecclesiastical body without the consent of the Occupied Enemy Territory Administration (South).

6. No person may negligently or maliciously destroy, deface, or in any way damage any ancient monument or any site which he has reason to believe to contain an antiquity or which is reputed to be of religious interest.

ANTIQUITIES PROCLAMATION

7. No person shall traffic or abet the traffic in antiquities except under licence issued by the Occupied Enemy Territory Administration (South).

8. Any person who knowingly disobeys any direction of this Proclamation shall be punishable on conviction by either a Civil or Military Court with imprisonment for a term which may extend to one year or with a fine which may extend to £E.500 or with both. Any antiquities found with the person convicted or disposed of in contravention of the terms of this Proclamation and any property implicated may be confiscated.

9. Any person who reports the discovery of an antiquity over which the Administration decides to exercise its right of property shall be duly compensated, and when any such antiquity is relinquished by the Administration the Administration shall deliver the said antiquity to the person or corporation appearing to have the most proper claim thereto, together with a certificate authorizing the said antiquity to be transferred in accordance with the terms of this Proclamation.

10. The powers vested in the Administration under this Proclamation together with power to perform all necessary acts subsidiary thereto are hereby delegated to the Chief Administrator or such person or persons as he may appoint to act on his behalf.

11. The provisions of this Proclamation shall be substituted, so far as they apply, for the provisions of the Ottoman Law of Antiquities of 10th April 1322 H. throughout the whole of the Occupied Enemy Territory (South) but all the provisions of the law shall be deemed to have been in force up to the date of this Proclamation.

(Sgd.) A. W. MONEY, Major-General,
Chief Administrator.

Headquarters,
O.E.T.A. (South)
Jerusalem, 1 December 1918.

APPENDIX VII

ADVERTISEMENTS ORDINANCE

1. Save as hereinafter provided, no advertisement shall be exhibited upon any hoarding or similar structure, or on any wall, tree, fence, gate, or elsewhere in Palestine.

2. In a town area the Municipality with the consent of the District Governor, and elsewhere the District Governor, may authorize the erection in specified places of one or more boards or hoardings for the exhibition of notices and advertisements.

3. Any person may exhibit upon his own premises advertisements relating to the business or occupation carried on in those premises.

4.—(1) In a town area the Municipality with the consent of the District Governor, and elsewhere the District Governor, may make by-laws under this Ordinance (*a*) for levying a charge upon the exhibition of notices and advertisements exhibited in accordance with Section 2 of this Ordinance; (*b*) for regulating the size and form of notices and advertisements exhibited in accordance with Section 2 or Section 3 of this Ordinance. (2) Such by-laws shall be submitted for the consent of the High Commissioner, and shall not be valid without his consent.

5. Nothing in this Ordinance shall apply to notices or advertisements exhibited by any Department of the Government of Palestine, or by any Military or Naval or Air Force Authority, or by any Judicial Authority, or by any Local Authority.

6. Any person committing a contravention of the provisions of this Ordinance or of any by-laws issued thereunder by a Municipality or District Governor shall be liable to the penalties prescribed by the 3rd Addendum of Art. 99 of the Ottoman Penal Code, and further to a continuing penalty of £E.1 for every day during which the offence is continued after his conviction.

If any person after conviction fails to remove any structure erected or any advertisement exhibited in contravention of this Ordinance, the Police shall be entitled to remove it at his expense. The Court may award an amount not exceeding one-half of the fine imposed to any person giving information which leads to a conviction.

7. This law shall come into force on the 1st day of November 1920.

(Sgd.) HERBERT SAMUEL,
High Commissioner for Palestine.

Government House, Jerusalem.

20-7-20.

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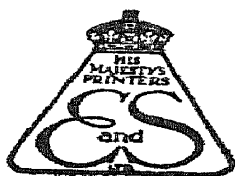
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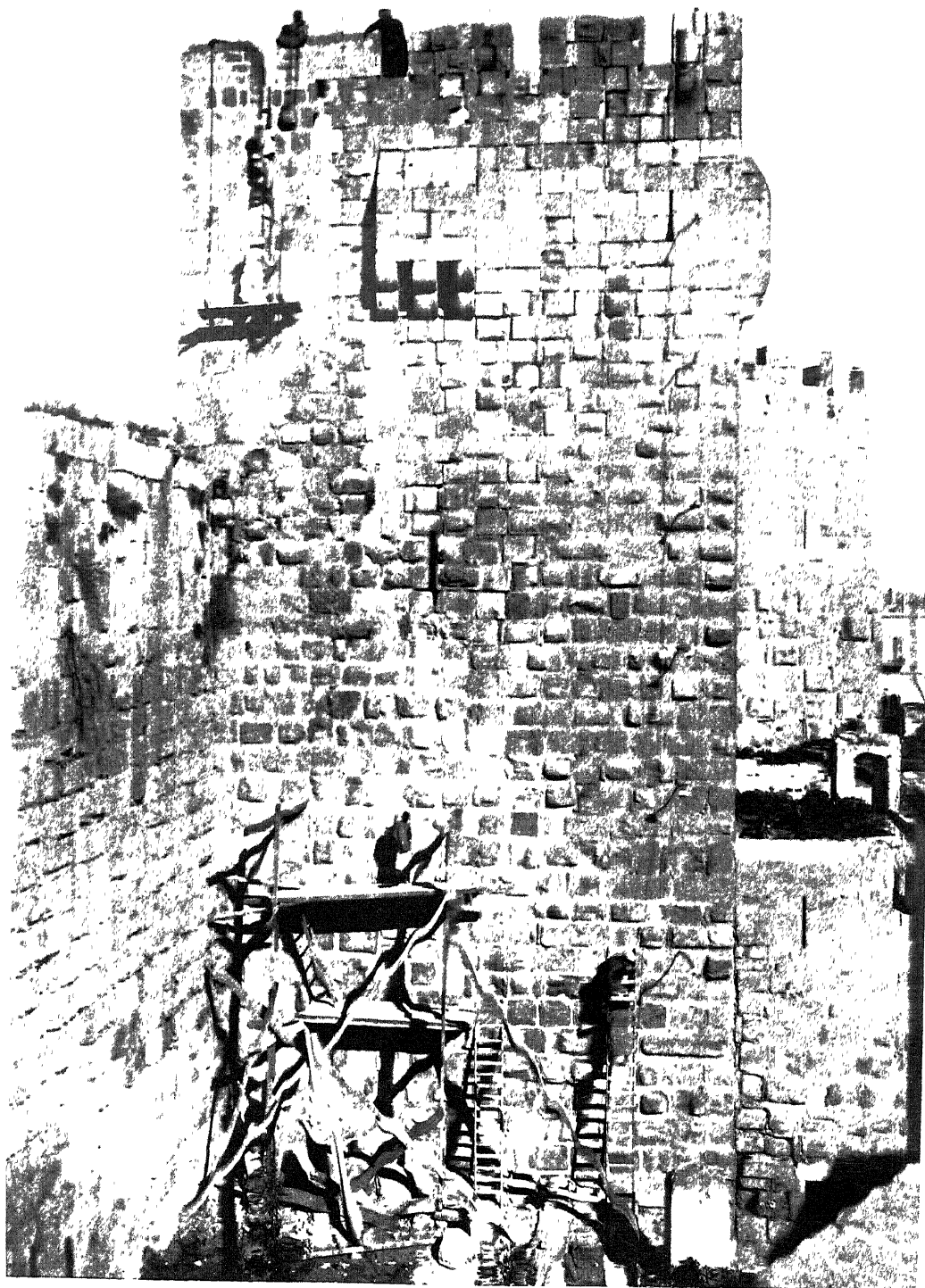
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1

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1



Masons at work on the East Tower of the Citadel.

JERUSALEM

1920-1922

Being the Records of the Pro-Jerusalem
Council during the First Two Years of
the Civil Administration

EDITED FOR THE COUNCIL OF THE PRO-JERUSALEM SOCIETY

BY C. R. ASHBEE, M. A.

FELLOW OF THE ROYAL INSTITUTE OF BRITISH ARCHITECTS
SOMETIME CIVIL ADVISER TO THE CITY OF JERUSALEM

WITH A PREFACE

BY SIR RONALD STORRS

GOVERNOR OF JERUSALEM

PRESIDENT OF THE PRO-JERUSALEM SOCIETY

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PREFACE

ALTHOUGH the Second Volume of the Records of the Pro-Jerusalem Society does not strictly include more than the years 1920-22, I propose in this Preface to offer for the information of members and of the public a very brief review of its activities up to the date of writing.

As stated in the Preface to the First Volume, "there were, and always will remain, many aspects of civic life, more especially in this unique city, in which no Military Administration, no Civil Government even, could, without thwarting civic and individual effort, occupy itself, however sympathetically inclined."

"The objects of the Society, as defined in the Charter, are the preservation and advancement of the interests of Jerusalem, its district and inhabitants, more especially :

- " 1. The protection of and the addition to the amenities of Jerusalem and its District.
- " 2. The provision and maintenance of parks, gardens, and open spaces in Jerusalem and its District.
- " 3. The establishment in the District of Jerusalem of Museums, Libraries, Art Galleries, Exhibitions, Musical and Dramatic Centres, or other institutions of a similar nature for the benefit of the public.
- " 4. The protection and preservation, with the consent of the Government, of the Antiquities in the District of Jerusalem.
- " 5. The encouragement in the District of Jerusalem of arts, handicrafts, and industries in consonance with the general objects of the Society.
- " 6. The administration of any immovable property in the District of Jerusalem which is acquired by the Society or entrusted to it by any person or corporation with a view to securing the improvement of the property and the welfare of its tenants or occupants.
- " 7. To co-operate with the Departments of Education, Agriculture, Public Health, Public Works, so far as may be in harmony with the general objects of the Society."

PREFACE

It being clearly impossible for a Governor, military or civil, to superintend, still less to carry out in detail the execution of this highly technical programme, I requested Mr. C. R. Ashbee, then in Cairo, to visit Jerusalem and to report upon its possibilities in this respect. After perusal of his interesting and highly suggestive report, I offered to him, and he accepted, the post of Civic Adviser, which included that of Secretary to the Society. Mr. Ashbee began work at once, and for nearly four years rendered loyal and excellent service to Pro-Jerusalem. The weaving and tile-making industries were established, and the Rampart Walk round the walls was cleared and restored.

Mr. Ashbee retired in 1922, and was succeeded by Mr. A. C. Holliday, the present Civic Adviser. Since that date several works and projects of works have to be reported. Special efforts have been made to improve the condition of the Citadel. Many minor repairs have been executed on the crenellated and parapet walls, and repairs to the South Tower are actually in progress. Designs have been prepared for a stone bridge at the entrance of the Citadel. The Turkish barrack buildings within the courtyard are in process of removal, and over 6,000 cubic metres of buildings and stone have already been dug up and carted away.

The clock tower erected by the loyal burgesses of Jerusalem, in a style midway between that of the Eddystone lighthouse and a jubilee memorial to commemorate the thirty-third year of the auspicious reign of the late Sultan Abdul Hamid, has been bodily removed from the north side of the Jaffa Gate, which it too long disfigured, and is being set up again in fulfilment of a promise (less aggressively and shorn of its more offensive trimmings) in the central and suitable neighbourhood of the Post Office Square.

Stricter measures are being enforced for the preservation of the traditional building style of Jerusalem, offensive and unsuitable materials are being prohibited or removed, and an effective control of new buildings and town planning sections has been instituted. The size of shop signs, which had become of recent years a serious disfigurement to the city, has been regulated by Municipal By-laws, under which also the posting of bills, placards, and advertisements is restricted to moderate-sized notice-boards displayed in specially chosen localities. The majority of the streets have been named by a special committee representative of the three great religions, and the names

blazoned in the three official languages in coloured and glazed Dome of the Rock tiles. For the first time in the history of the city the houses of Jerusalem are being numbered. A map is being published to a scale of 1 : 5,000 in English, Arabic, and Hebrew, giving contours and street names. A civic survey and a comprehensive town plan are in course of preparation.

The Society is taking a prominent part in the Palestine Pavilion of the British Empire Exhibition. The celebrated models of the Temples will be exhibited, and the Dome of the Rock and other pottery, with the Hebron glass products, will be sold in the Pavilion. All profits, after reimbursement of the heavy initial expenditure, will be devoted to the work of the Society in Jerusalem.

Early last year I travelled to the United States with the object of enlisting the interest, sympathy, and assistance of that generous nation. I have to record with gratitude the chivalrous reception accorded to my remote and unusual quest, in so much that a sojourn forcibly limited to twenty days resulted in subscriptions and donations amounting to several thousand pounds.

The monthly expenditure of the Society is about £E.200 (exclusive of the exceptional British Empire Exhibition expenses). As the Government grant of £E.1,000 will probably have to be withdrawn, new members and donations are urgently needed.

The following special projects are in contemplation, and are detailed in the hope of striking the imagination of friends, as yet unknown, who may perhaps desire to associate their names with some specific achievement of permanent benefit to the Holy City :

Seats in Palestine marble or other good stone for the Society's parks and gardens. The donor's name will be carved upon the seat	from	£E.20
Seats in wood or iron at convenient points in the Rampart Walk or in the gardens. The donor's name will be cut or painted on the seat	from	£E.2-5
Repairs to the walls of Jerusalem, to be done in sections		£E.1000
Upkeep of the School of Ceramics		£E.500
Repairs to Citadel (site of Palace of Herod the Great) in sections in its different towers, and excavations...		£E.2000

PREFACE

For the establishment of a Museum to house the Society's collection	£E. 500
For repairs to the seven gates of Jerusalem, each about	£E. 50
Minor repairs to the historic bazaars from	£E. 10
Gifts of historical subjects (Palestine history) for the Society's Museum.	
Gifts of examples of arts and crafts, especially examples of Oriental weaving and embroidery for the School of Textiles.	

I would like to take this opportunity of thanking the High Commissioner for his never-failing interest and support, and the departing Assistant Governor, Mr. H. C. Luke, whose activities and vigilance recently evoked from the Council a unanimous resolution appointing him to life-long membership; further, the past and present Civic Advisers for their loyal collaboration. I would also place on record the debt of gratitude which Jerusalem owes to the members of the Council, the Mayor, the Director of Antiquities, the Mufti, the Orthodox, the Latin and the Armenian Patriarchs, the Anglican Bishop, the President of the Jewish Community, and the other distinguished Moslems, Christians, and Jews, all of them busy men with urgent and important duties of their own, who, nevertheless, have not spared themselves nor their time in keeping this constructive and unifying fellowship so far as possible abreast with the needs of the time, and in holding it above and out of the dust and clamour of political and other controversy.

Of our benefactors many, who live in remote continents, may never witness the results of their generosity; of whom we can but say that, while some little of their achievement will be presented to their vision by picture and by plan, their true satisfaction will rest rather in the sure and certain knowledge that, through their loving carefulness, Jerusalem will have been preserved nearer to the city of their faith and of their dreams.

RONALD STORRS,
President of the Pro-Jerusalem Society.

April, 1924.

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COUNCIL OF THE PRO-JERUSALEM SOCIETY

Founded September 1918.

Incorporated October 1920 (under the Palestine Administration).

HON. PRESIDENT.

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PRESIDENT.

SIR RONALD STORRS, C.M.G., C.B.E., Governor of Jerusalem.

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MR. JOHN WHITING.

MR. DAVID YELLIN, M.B.E. (Vice-Mayor of Jerusalem).

MR. A. C. HOLLIDAY, B.A., Civic Adviser (Hon. Secretary).

NOTE

While there has been careful collaboration between the various writers of the essays here following, the Council, as well as the individual writers, wish it to be understood that the writers alone take responsibility for the statements made.

The Council desire to thank the American Colony for the use of many valuable photographs.

ED.

JERUSALEM

1920—1922

BY C. R. ASHBEE

INTRODUCTORY

1. The present volume carries on the work conceived, planned, and started during the period of the British Military Occupation of Palestine. The occupation lasted roughly for two years, the Civil Administration beginning on July 1, 1920. The present record, therefore, may be taken to cover the two years from that date, and the volume containing it might be fitly named "Jerusalem, 1921-1922," in effect the two years of Civil Administration that preceded the formal granting of the Mandate.

2. The principal interest, from a practical point of view, in the present volume will, I think, be found to lie in a comparison between what was planned and what may have been accomplished—the dream and its realization. This involves other than the purely technical considerations dealt with in the following pages. The status of the Society in the new Administration had to be considered and its relations to such of the newly created Government Departments whose work impinged upon that of the Society. Thus the conservation of public monuments in the Jerusalem area became also a matter for the newly established Department of Antiquities. The town planning of the modern city and the making of roads became a matter that also concerned the newly established Department of Public Works and the Town Planning Commission. Further, there was during the years 1921 and 1922 a much more precise definition of the functions of the Jerusalem Municipality and those of the Pro-Jerusalem Council and the Civic Adviser.

3. Two things became evident during the two years with which we are dealing: first, powers and functions which were formerly exercised by the Pro-Jerusalem Council through the Governor's Administrative order were exercised more and more by the new

INTRODUCTORY

departments of State ; and, in the second place, many of the ideas, plans, and proposals outlined in Vol. I have been, at least as far as Jerusalem is concerned, incorporated into the structure of the new State. The Pro-Jerusalem Society did its four years' work during a very plastic period in the social history of Palestine. Such laws as the Antiquities Ordinance, the Town Planning Ordinance, the regulations regarding corrugated iron and advertisement, the Town Plan with its green belt or "reserved area" round the Holy City, the new municipal by-laws—all these were largely stimulated by, or were the direct outcome of, discussions on the Pro-Jerusalem Council, or of action taken by it. As the new social order becomes less plastic and more rigid it will be interesting to watch how far the Society is able to go on inspiring and moulding the new social life. So far much of this legislation may be regarded as typical of the post-war State. Will it all survive? No community can live for long above its own level. Will the new order that is shaping in Palestine be able to grow within, and carry out, the new laws which its Administrators in the years 1921 and 1922 made for it? The thought contains a challenge.

Following the method of the previous volume, the grouping is under the heading of (1) Work of Conservation, (2) the New Town Plan. This broadly is first the protection of the old city, then the laying out of the new.

4. The various contributions by members of the Council are of special interest in that they all touch on the Society's work. Père Abel contributes a monograph on the condition of the city in the Crusading period. This monograph is largely epigraphical. The Reverend Father was a member of the street-naming committee, to the work of which I give a special section below, and without his great knowledge of the nomenclature and the written records of Jerusalem in its various languages the sub-committee would have been unable to carry on their work. Mr. H. C. Luke, the Assistant Governor of Jerusalem, contributes an extract from the Diary of a sixteenth-century Franciscan Pilgrim to the Holy City, translated from the unpublished Latin manuscript in his possession. We also have from his hand an account of the Christian Communities in the Church of the Holy Sepulchre. This chapter, in view of the recent changes within the body of the Orthodox Church, has particular interest and significance.

INTRODUCTORY

Mr. Geo. Antonius contributes a monograph upon the historical side of the craft of Ceramics. This dovetails into the Society's practical work on behalf of the tilework and repair of the Dome of the Rock, and the School of Ceramics, which it initiated in 1920. Mr. Creswell's bibliography of Moslem Architecture in Palestine will be found to be an invaluable addition to the study, and more especially to the dating of Arabic building—matters about which English architects and writers have been very ignorant.

The remaining contributions, the account of the new Jewish town planning projects, and the work of the local craftsmen at Government House, explain themselves. They deal almost entirely with modern work and modern creative endeavour. I treat the subject-matter in its place, but would like to say here that without the assistance, the constant and kindly encouragement, of Dr. Ruppin, or the scholarly labours of Mr. Kauffmann, the work could not have taken the shape it has in the actual town plan of the city, nor could I have set down the record of what has been done or projected in the two years and which is here shown.

THE WORK OF CONSERVATION

5. The disaster of the Great War has forced upon all men and women the necessity of preserving all that is possible of the beauty and the purpose, in actual form, of the civilizations that have passed before. We have come to see, moreover, that this is not a mere matter of archæology or the protection of ancient buildings. In the blind mechanical order with which we are threatened everything that we associate with our sense of beauty is alike in danger. Landscape, the unities of streets and sites, the embodied vision of the men that set the great whole together, the sense of colour which in any oriental city is still a living sense—all these things have to be considered practically; they must, to put it plainly, be protected against the incursions of the grasping trader, the ignorant workman, the self-interested property owner, and the well-intentioned Government Department.

In Jerusalem, perhaps more than in any other city, these facts are brought home to us. It is a city unique, and before all things a city of idealists, a city moreover in which the idealists through succeeding generations have torn each other and their city to pieces. Over forty times has it changed hands in history. And perhaps partly because of all this and partly because of the grandeur of its site and surrounding landscape it is a city of singular romance and beauty.

These facts are emphasized by other considerations. When the British Military Administration began work there were practically no roads. The Turks only improvised roads and most of them the Great War had destroyed. Next, in the turning of every sod or scrap of stone some historic association is affected. There are then the interminable questions of prescriptive right in venerated sites, the joint ownerships by divers and conflicting religious bodies. The city maintains a large parasitic population—priests, caretakers, monks, missionaries, pious women, clerks, lawyers, the motley order that has a vested interest in maintaining the *status quo*. Here is a force that often makes for what is picturesque and conservative, but as often checks the administrator in genuine and rational improvement, because the sanction for what he wants to do rests not in the city itself, but in the great world outside somewhere, hidden away. The actual bit of stone or the rubbish-heap we want to clean up may, it is true, belong

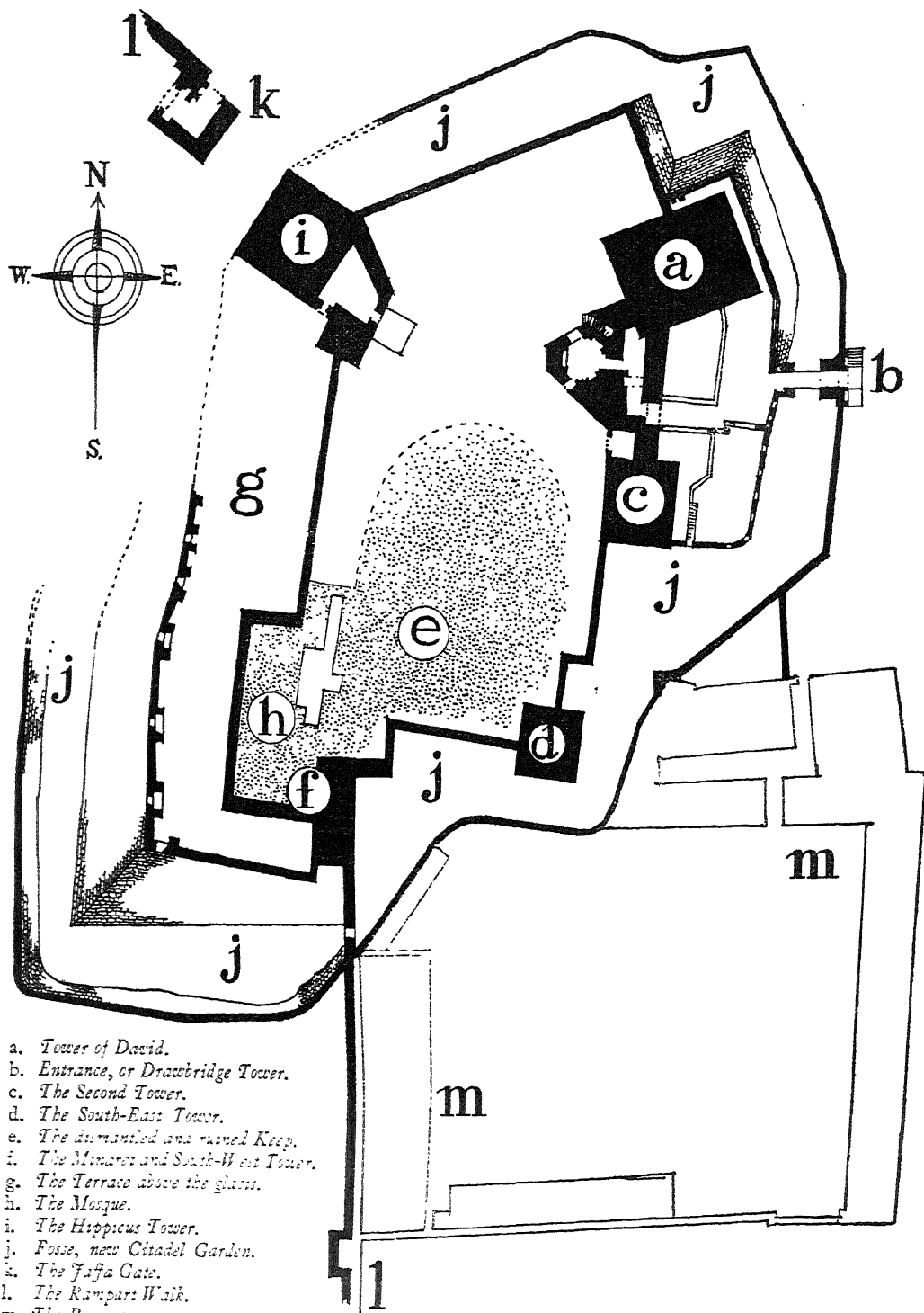
THE WORK OF CONSERVATION

to some Greek, or Moslem, or Jew, but the Armenian, the English Protestant, the Abyssinian, the American missionary, the Italian, the Wakf in India, the Copt, the other fellow somewhere—they all have a word to say on the matter, and before we do anything we must wait to hear it.

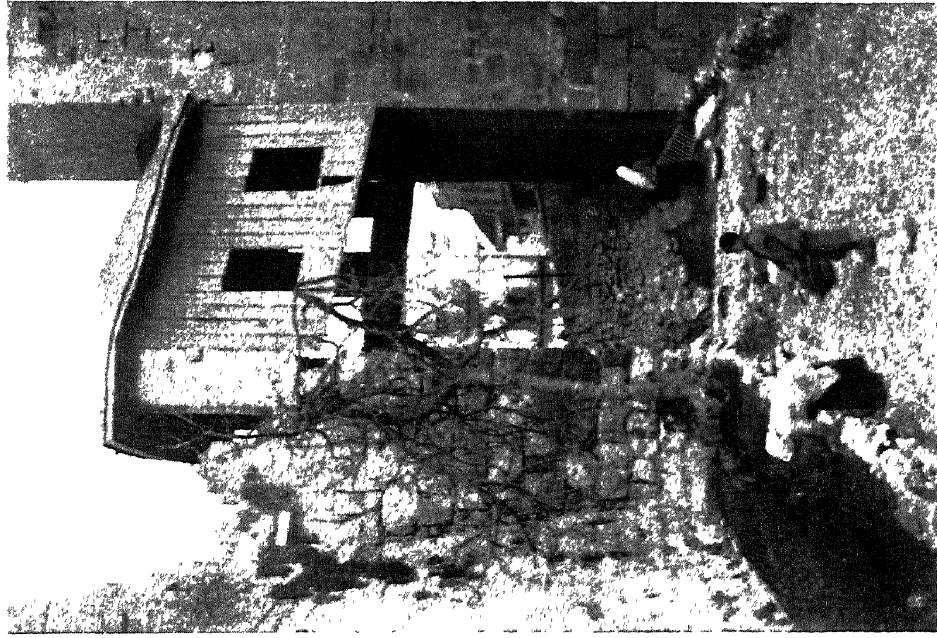
And, last, there has been the fact that has necessarily modified alike the enterprise of the Pro-Jerusalem Society and the Administration—there has been very little money to do anything with. This, though it may cripple historical research, may also be a protection against vandalism or ill-considered enterprise, for one great power at least the Administrator of to-day possesses, the power of sitting tight and doing nothing, of stopping unintelligent or destructive action, of waiting till a better day. If he have taste, though he himself be precluded from all creation, he can at least prevent foolish or wanton things from being done. That has, in the Holy City during the last five years, been a very great help.

And one thing we whose concern is civics must always remember. In the conservation of a city, whether it be like London, Paris, Rome, or New York, well within the great stream of the world, or whether like Jerusalem set upon a hill-top and remote, what we are conserving is not only the things themselves, the streets, the houses, spires, towers, and domes, but the way of living, the idealism, the feeling for righteousness and fitness which these things connote, and with which every city with any claim to dignity and beauty is instinct.

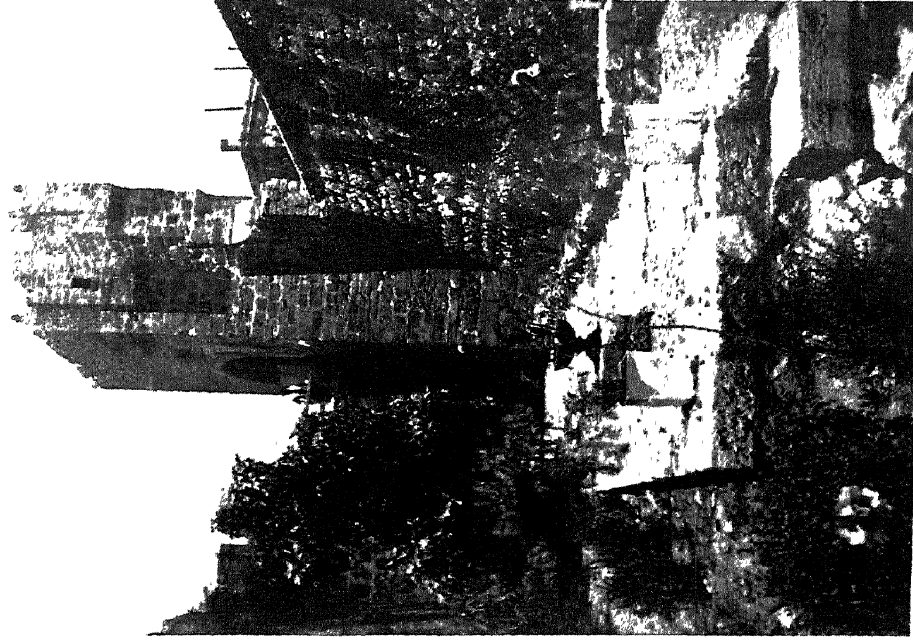
6. I will now take the Society's work of conservation in detail and begin with the Citadel of Jerusalem. This has been the centre of its activities. There are, including the little tower at the entrance gate and the old drawbridge, seven main towers in the Citadel, and to all but one of these the Society during the last two years did some important structural work. I give twenty-one illustrations, eight of them photographs and thirteen diagrams or plans, and I take them in the order of the towers on the plan (Illustration No. 1). Beginning with the entrance or drawbridge tower (**b** on the plan), I show in No. 2 a photograph of the tower as it was before the ugly, dilapidated Turkish woodwork was cleared away. Illustration No. 3 shows the little tower, carefully pointed and repaired, and once again free. The picture also shows the fosse garden as finally constructed. Passing through the entrance tower, we come to a beautiful little octagon,



Key Plan of the Citadel.



*No. 2.
Citadel Dræbridge before repair.*

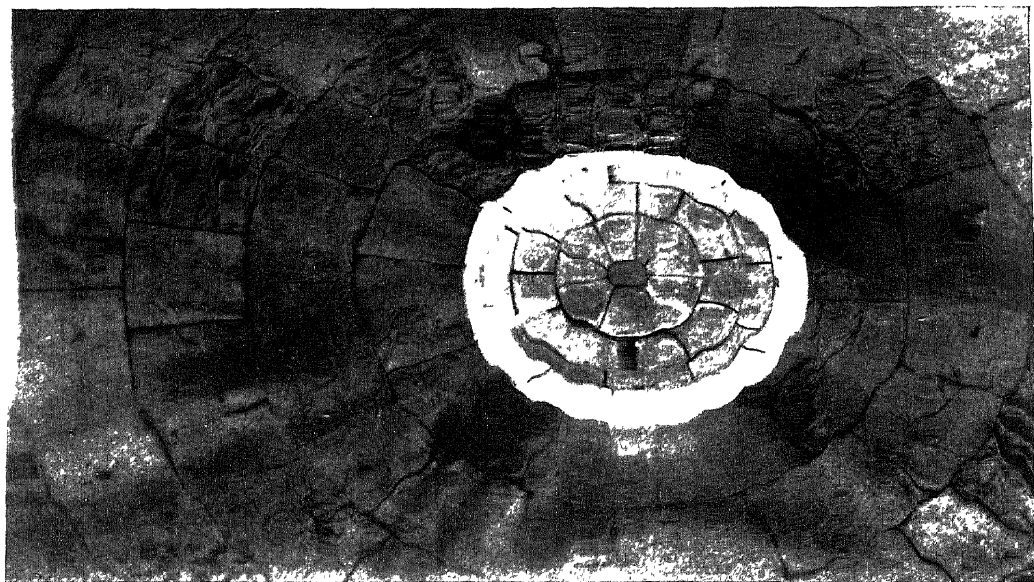


*No. 3.
Dræbridge Tower.*



No. 4.

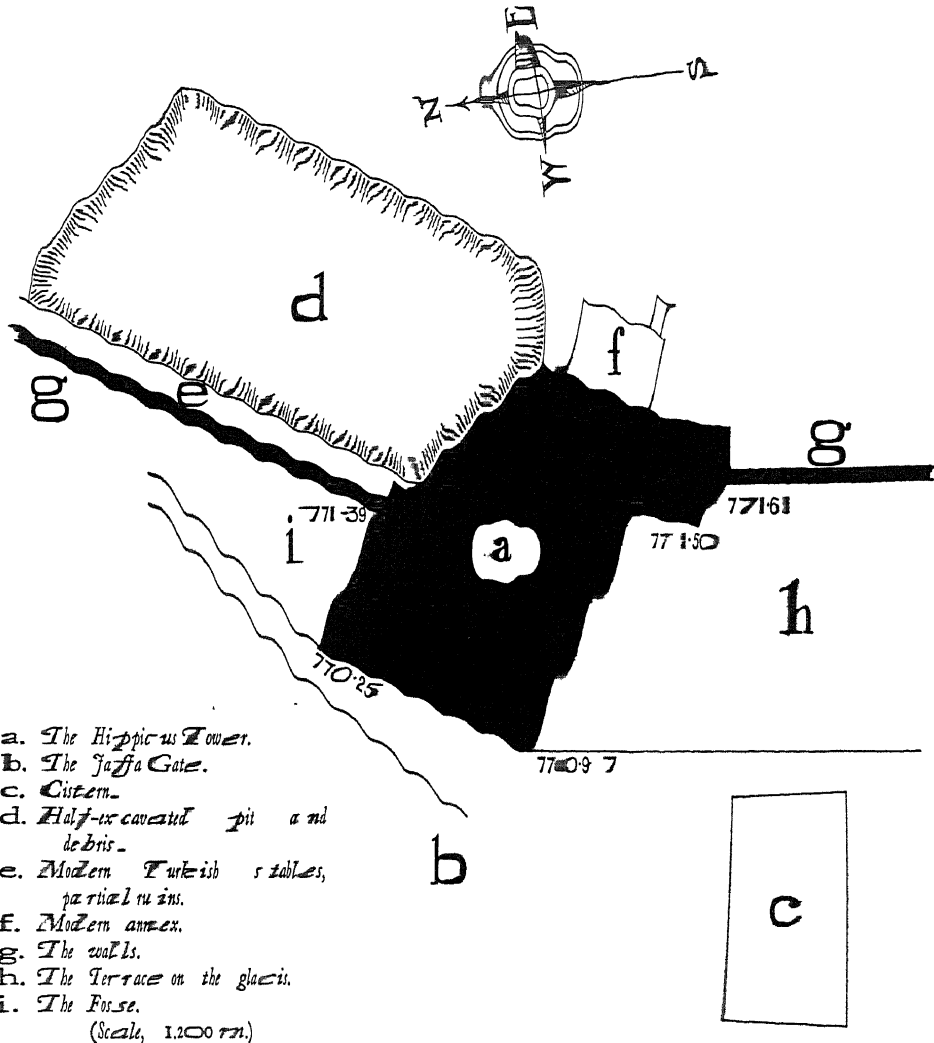
Cupola during reconstruction.



Cupola seen from below.

No. 5.

THE WORK OF CONSERVATION

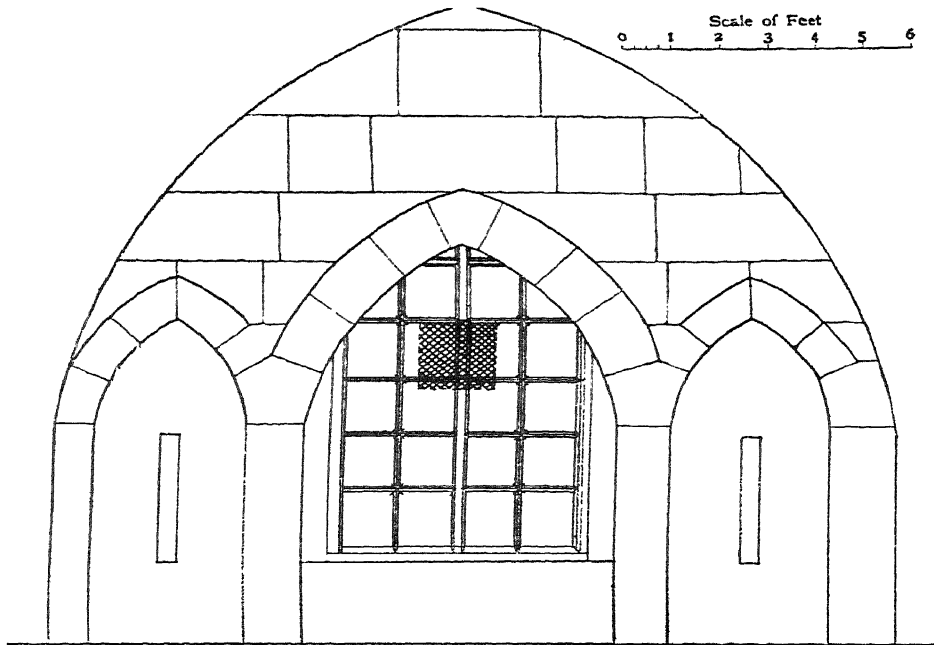


The Hippicus Tower. Block Plan.

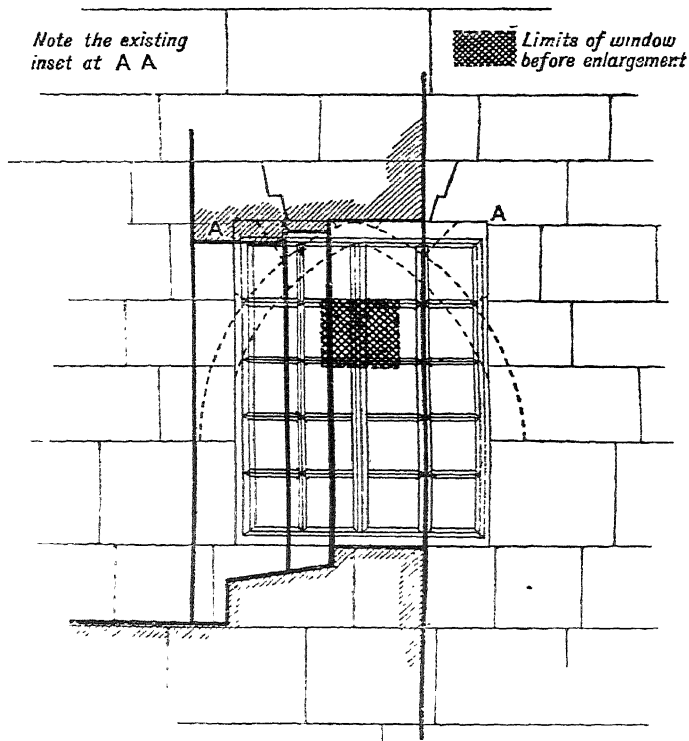
No. 6.

so called, of Suleiman the Magnificent. Over this octagon is a dome or cupola. This was falling; the parts were reassembled and reset. No. 4 shows one of the Society's masons at work on this cupola, and No. 5 the masonry itself as seen from below.

One of the most important pieces of structural repair has been that on the East or Second Tower (see c on Plan No. 1), which was taken in hand with the financial help of the Department of Antiquities. Some of the Roman stonework, reset in Moslem times, was dis-



No. 7.



No. 8.

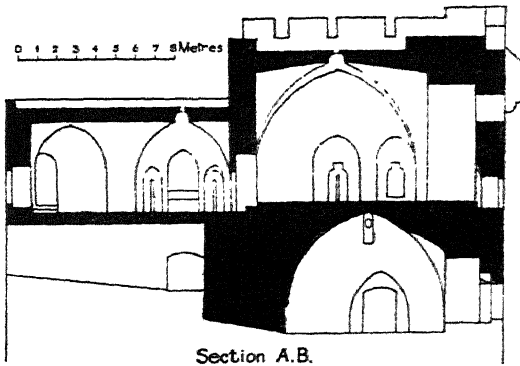
The Hippicus Tower—showing how the little prison-like window (hatched in the diagrams) was replaced by a large light fitted into, but without disturbing, the original masonry.

THE WORK OF CONSERVATION

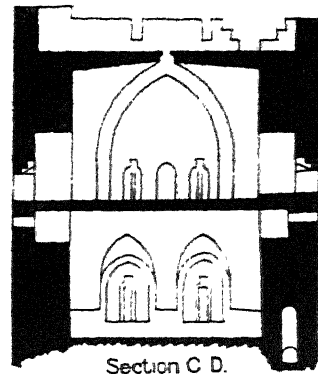
integrating. The beautiful illustration (*See Frontispiece*) shows the Society's masons at work. The lower portion of the tower was made good and the bulk of the tower repointed.

The same picture shows in the distance the Tower of David. To the outside of this nothing was done, but the Society repaired and opened out the interior, making of the great central chamber a rather beautiful exhibition room.

A like work was carried out in the Hippicus Tower (see *i* on Plan No. 1). This, which before and during war was a hospital for spotted fever, was carefully put in order and the interior converted into two large exhibition rooms (Nos. 9 to 15). Illustrations Nos. 7 and 8



No. 9.

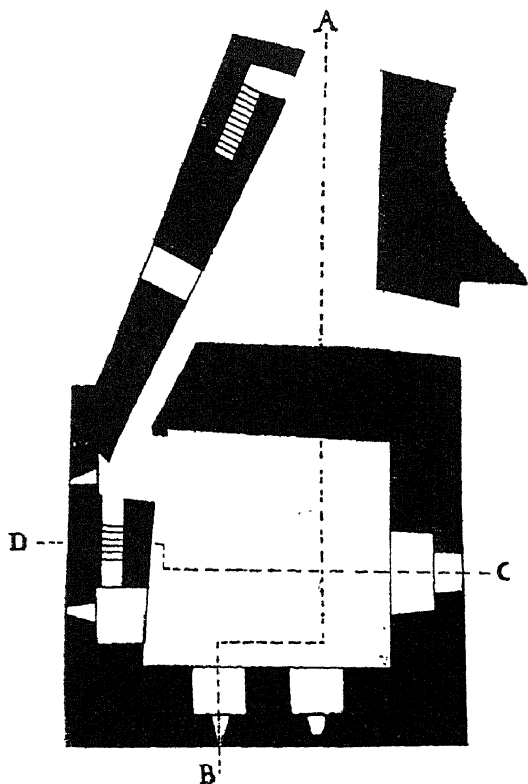


No. 10.

The Hippicus Tower.

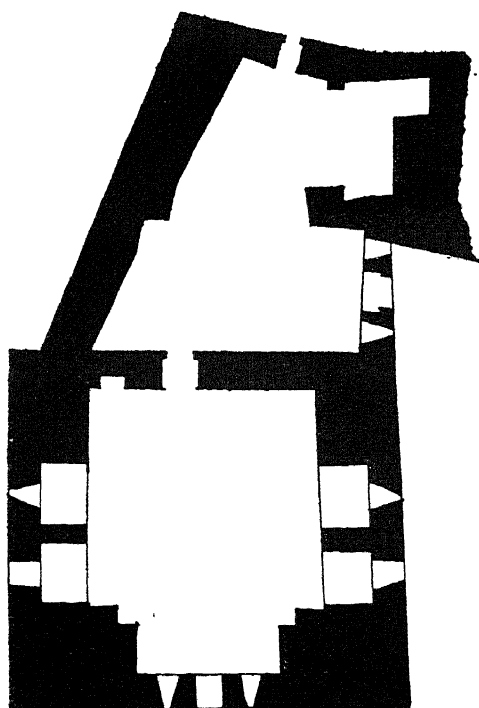
show how the little prison-like window beneath the arch was enlarged to light the great room. The Hippicus Tower flanking the Jaffa Road, and opposite the Jaffa Gate, is necessarily one of the main features of any improvement scheme in this part of the city, as will be seen later when the Jaffa Gate improvement is considered (see pp. 21, 22, 23). The Society, therefore, arranged with the Department of Antiquities to have this tower specially measured, and some of the drawings here given are from the measurements of Mr. Salante.

The last of the towers, upon which the Society was at work in 1922, is the south-west tower (see Nos. 16 and 17) in which a serious crack showed itself in the summer of 1922. This tower, the fall of which would endanger the minaret, is one of the most distinguished of all the Citadel towers. Though the Society at the time had no



No. 11.

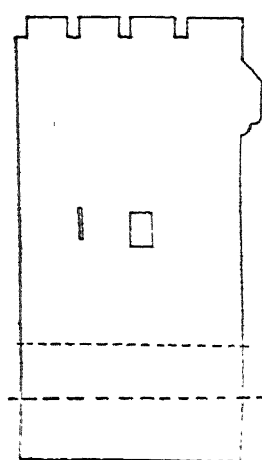
Lower, or street level plan.



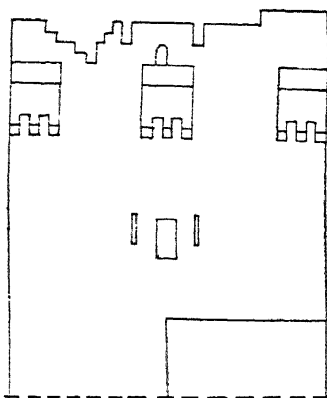
No. 12.

Upper floor plan.

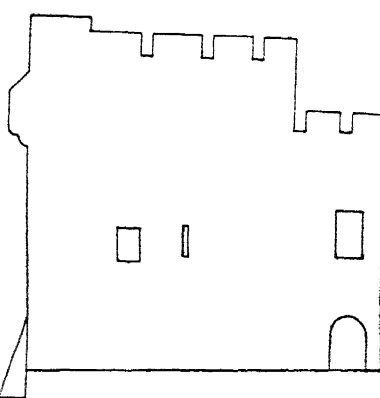
The Hippicus Tower.



N. Elevation



West Elevation



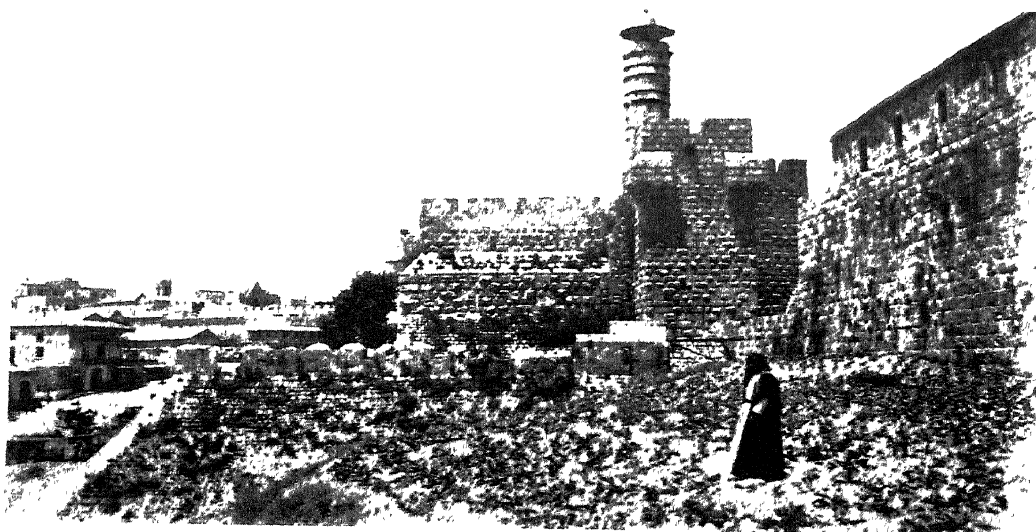
South Elevation

No. 13.

No. 14.

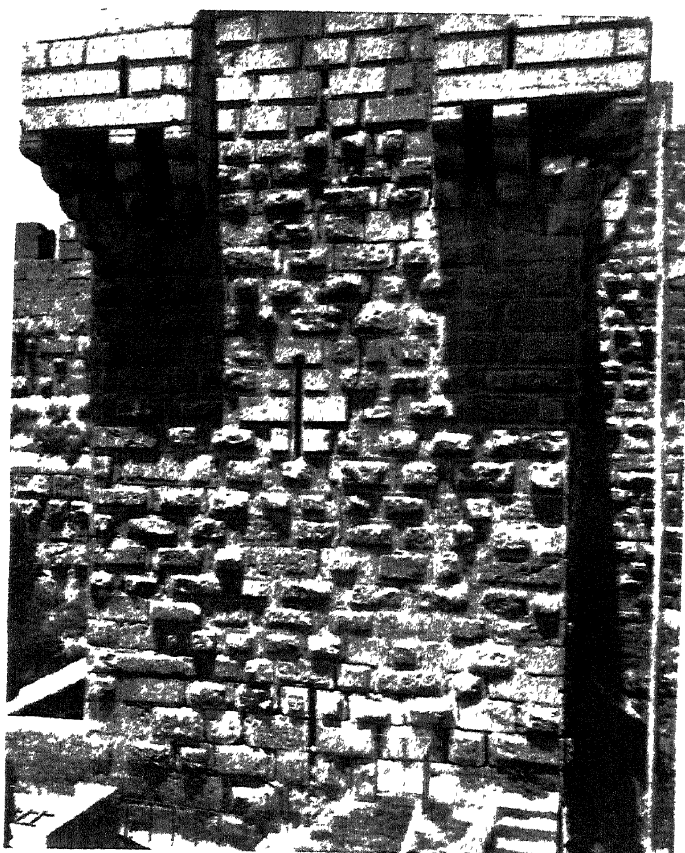
No. 15.

The Hippicus Tower.



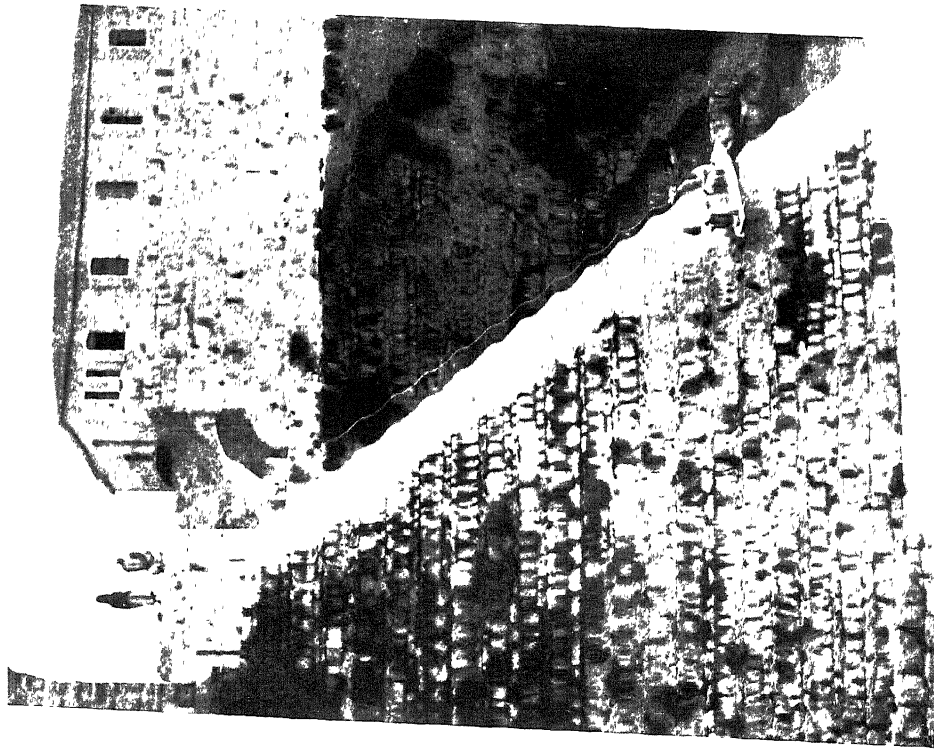
Tower by the Minaret.

No. 16.



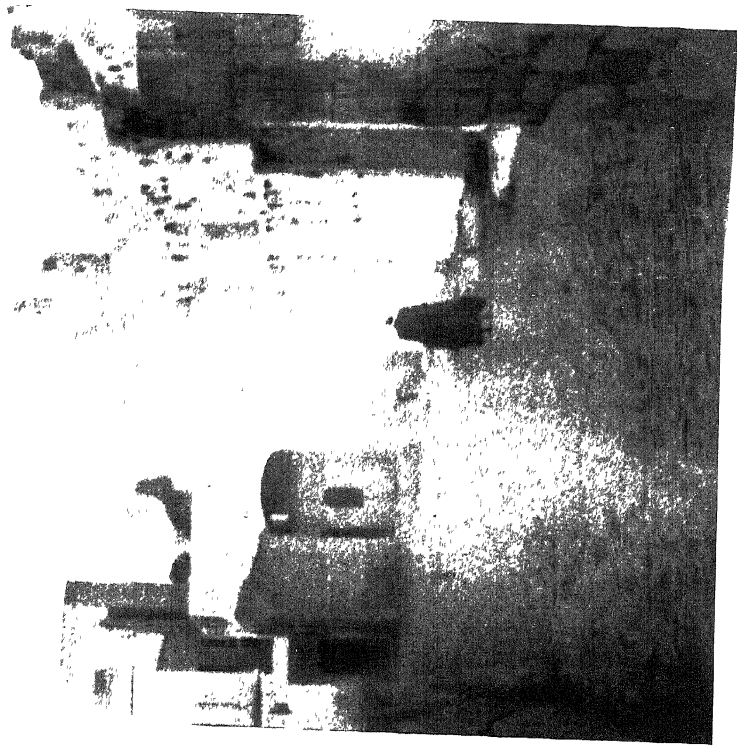
No. 17.

Tower by the Minaret, showing the crack.



No. 20.

Citadel Glaux during repairs.

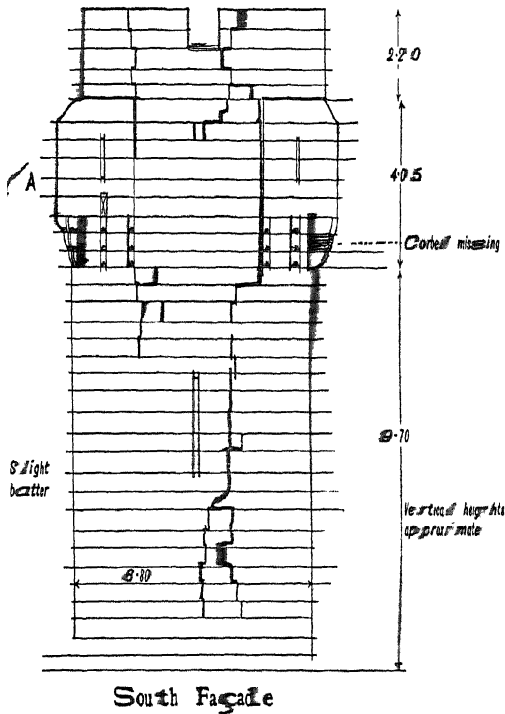


No. 21.

*Present ending of the Rampart Walk
by St. Stephen's Gate*

THE WORK OF CONSERVATION

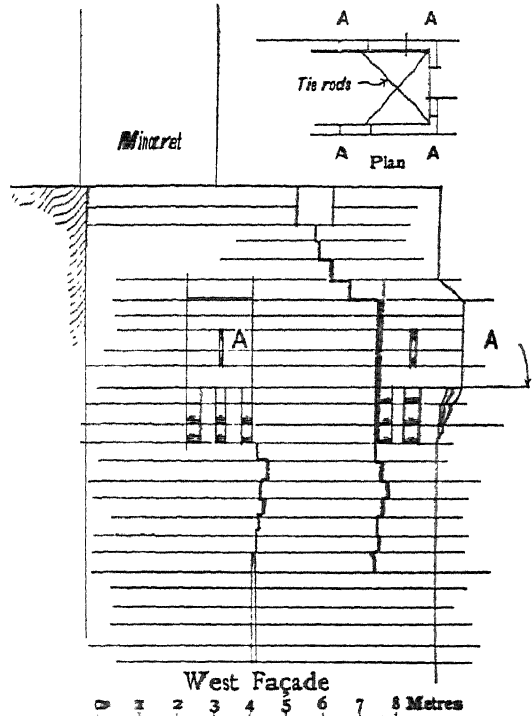
money it was felt that special sacrifices must be made and the £E.300 needed for its protection somehow or other found. The diagrams here given (Nos. 18 and 19) show the cracks in detail and the method of tying to be adopted.



No. 18.

Citadel South Tower.

The thick black lines show the cracks in the masonry.



No. 19.

The last of the Citadel works to which I shall allude is the repair of the angle of the glacis. In No. 20 we see the work in progress. Illustration No. 16 shows the glacis in its relation to the whole Citadel.

It will, I think, be agreed that these various works undertaken at a total cost of about £E.1,000 (the exact figure during the financial year 1921 was £495, the balance having been spent later), show no mean record of conservation to keep over a period of two years. And, indeed, the work was needed. There had been no repair for over ten years, and much of the Citadel was in danger of falling. Much

THE WORK OF CONSERVATION

yet remains to do, and much of the most interesting work historically is below the ground level or in the blocked-up passages beneath or skirting the glacis, or even under the moat. But the Citadel of Jerusalem is one of those buildings upon which the architect and the archæologist join issue. The latter would wish to dig it up and search its origins. To do this he has to kill the building. The former insists that as the building is still alive and serving a purpose, noble and beautiful, it must be so kept. The later periods cannot be disturbed to reveal the earlier. Architecture here is more important than archæology.

7. The work on the Citadel leads inevitably to that of the ramparts. The preserving and opening out of the Rampart, or Sentinel's Walk, which was discussed at length in the first volume of the Jerusalem Records, is now to all intents and purposes complete. All encroachments except one have been cleared away ; that one, the most difficult of all, is at the two ends of the Haram al Sherif. One of these is shown in Illustration No. 21, the other was shown in the first volume Illustration No. 39. The difficulty is not technical, it is political, and it is greater than it was at the close of the Military Administration. In technical matters that affect the general welfare or the amenities of the whole community alike it was often easier to get things done then than now. Mr. Benton Fletcher's drawing (No. 26), which with the other in this volume the Council commissioned him to do, gives an interesting view of this side of the Rampart Walk from without the walls. The precise way in which it is proposed to solve the problem of linking up the last section of the walk that will pass across the Al Aqsa Mosque is not yet determined. An inconspicuous iron way, skirting the Al Aqsa outside, is suggested (see Inset No. 27). Illustrations Nos. 23 and 24 show two clearances near the New Gate, the former a gang at work opposite the Convent of the Sœurs Réparatrices ; the latter the lowering of the roof of the Franciscan Convent, where a gabled roof had been built over, and butting upon the Rampart Walk parapet. This, by arrangement with His Reverence the President of the Franciscan Community, was brought down to the level of the walk, thus preserving the public right-of-way.

Illustration No. 25 is of the utmost interest. It shows how the activities of the Pro-Jerusalem Society have automatically come to be incorporated in the working legislation of the city. The building



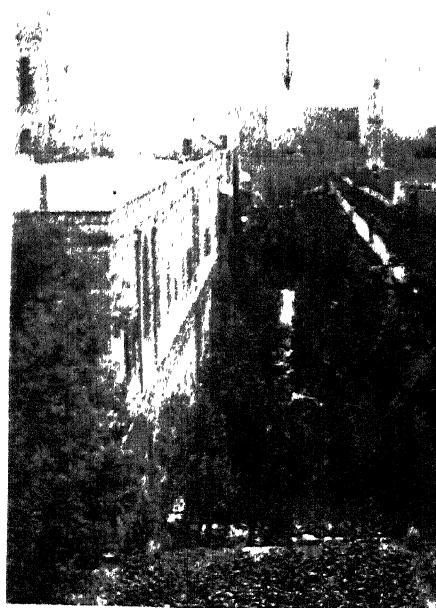
Rampart Walk, clearance in progress.

No. 23.



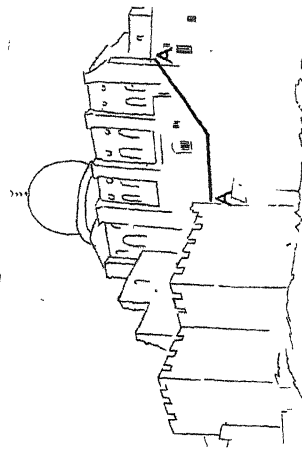
Rampart Walk, showing the lowering of the roof of the Franciscan Convent to reopen the public way at that point.

No. 24.



Rampart Walk, showing the building line of the Latin Patriarchate, now safeguarded by the town planning legislation.

N



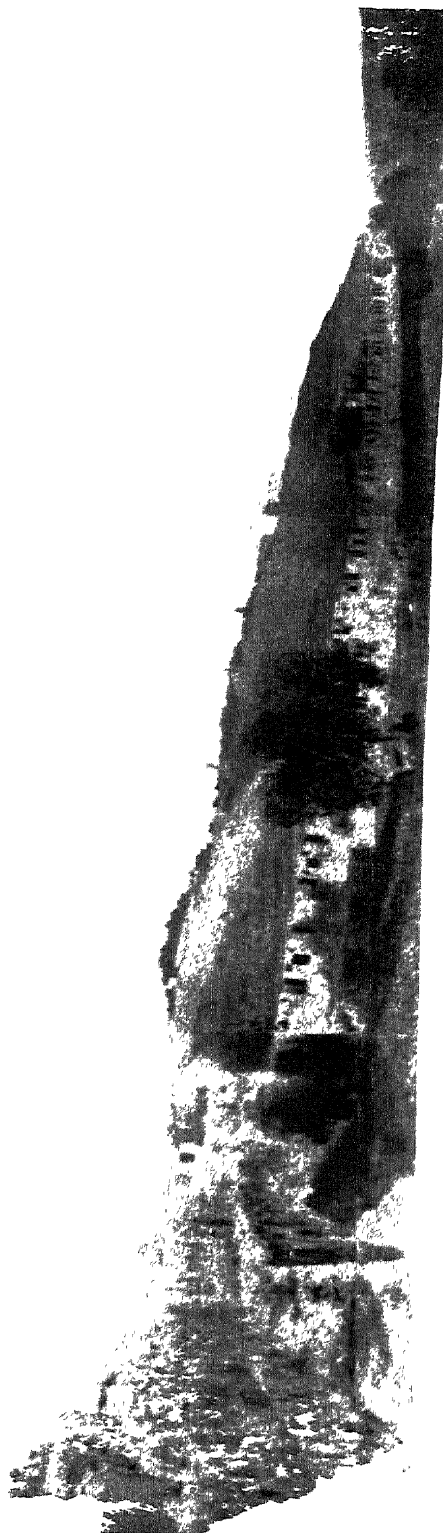
ing the break in the Rampart Walk on the south side of the city.
point A to H, where it is proposed to connect the Rampart Walk
the Mosq

No. 27.

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*Rampart Wall
of the roof -
to reopen the*

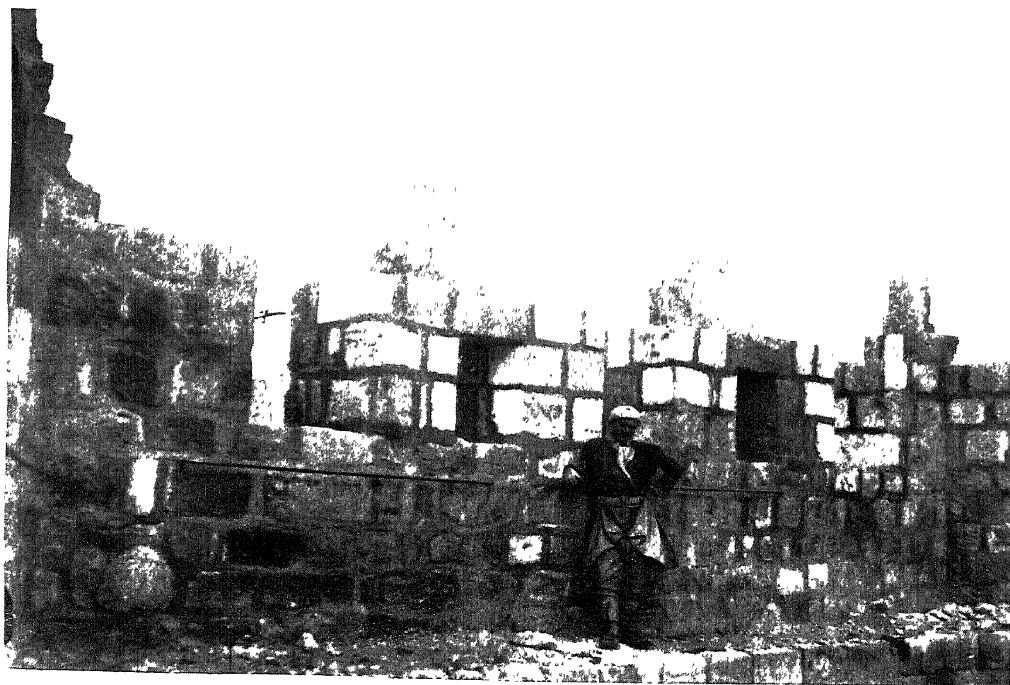


Rampart Wall as now completed around Bexetha.



Damascus Gate pinnacles before repair.

No. 29.



Damascus Gate pinnacles after repair.

No. 30.

THE WORK OF CONSERVATION

is the Latin Patriarchate with its garden skirting the walk. Beyond is the Citadel with the Hippicus Tower and David's Tower. A permit to build had been asked for at the point shown below the arrow, thus blocking out the view of the towers from the walk. The Society had nothing to do with the case except through its representative officer, myself, with whom lay the decision as to whether it should be brought up at the Town Planning Commission. With this body, under the new law, rests the final decision as to whether or not permits shall be allowed that affect the town plan. The case was heard, the Commission disallowed the permit, and ruled that the building line of the Latin Patriarchate must be followed. A precedent of the utmost importance under the new law was thus established which may have the effect of saving large portions of the city from destruction.

The last illustration I give of the now completed Rampart Walk (No. 28) is that of the corner by the Stork Tower. It shows the great stretch of the walls across Bezetha and looking out to Scopus and the Mount of Olives.

8. I now come to the Gates. During the two years effective work has been done upon three, the Jaffa Gate, the Damascus Gate, and Herod's Gate. Over the last of these the Rampart Walk was cleared. At Damascus Gate an important piece of repair work was undertaken on the pinnacles, again with the financial assistance of the Department of Antiquities. I give two illustrations (Nos. 29 and 30) of their condition before and after repair. Beneath these pinnacles, in the eastern wing of the gate, one of the old guard-rooms was cleaned up and let as a studio. It is now in the occupation of Mr. Melnikoff the sculptor. The more important scheme of the Khan outside the Damascus Gate, which has also been considered by the Society, I shall deal with below (section 20), as it affects town planning rather than conservation, though, indeed, the partial opening up of the Roman arch and levels is involved (see plan 44).

For the Jaffa Gate the Council worked out a definite scheme entailing the removal of the clock tower. It is now proposed, in deference to wishes of the donors, to re-erect it elsewhere. The Rampart Walk was opened out through the Jaffa Gate, an attempt having been made to convert that entrance into private property.

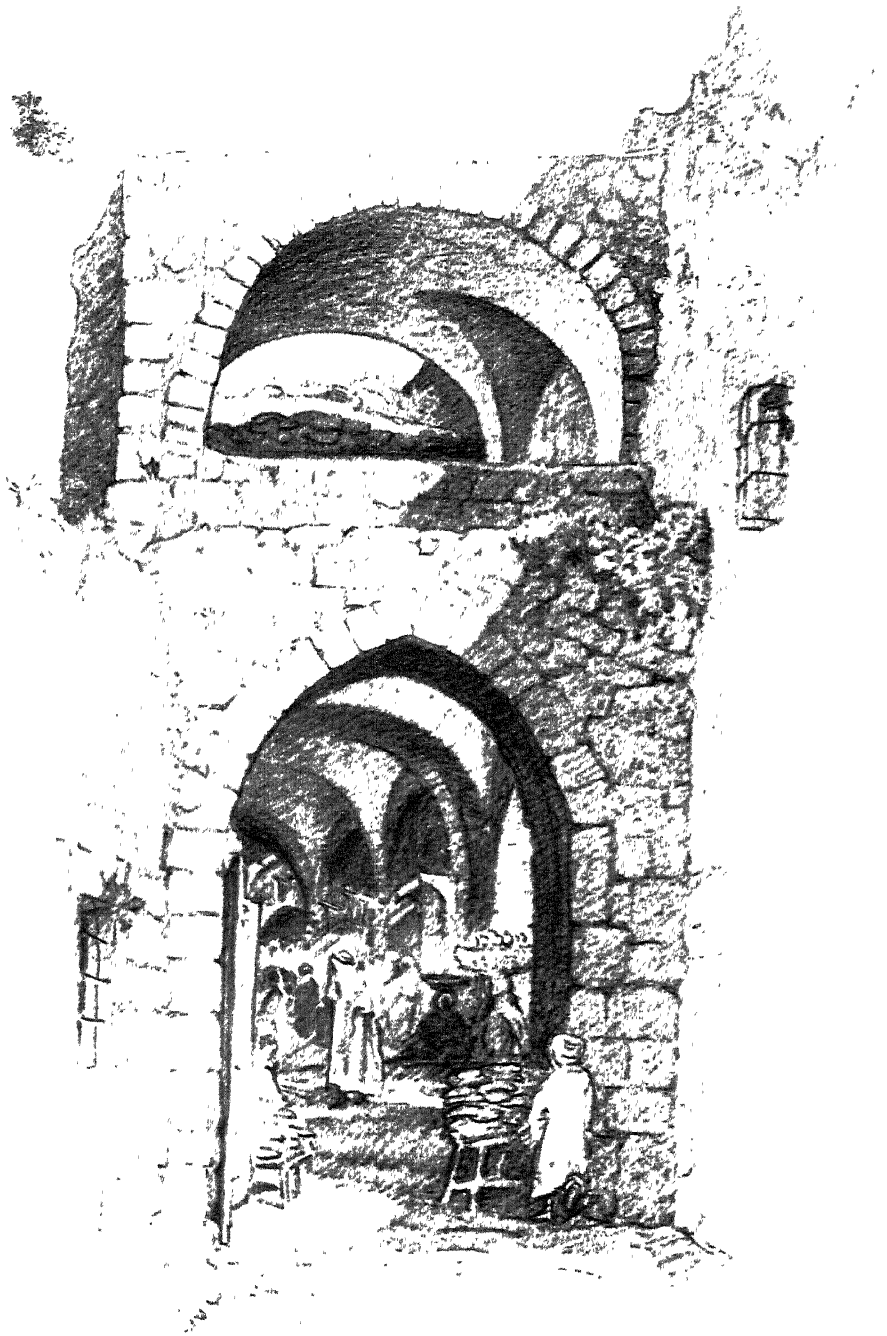
9. In the old *sûqs* and covered ways of the city the Society was unfortunately not able, owing to lack of funds, to do what should be

THE WORK OF CONSERVATION

done. I would refer here again to what was set forth on this matter in p. 8 of the *Records*, Vol. I. Almost everything there stated still holds good. One piece of work, however, was well carried through, and this largely owing to the enterprise of the Mayor of Jerusalem, Ragib Bey Nashashibi. This work is best shown in the drawing made for the Council by Mr. Benton Fletcher (Illustration No. 31). The matter is one of finance. It is much to be hoped that the plan of the *pro rata* levy on property owners will shortly be worked out. To this could be added, where needed, the sums budgeted for the upkeep of historic buildings in the municipal budget.

These ancient *sûqs* of Jerusalem are unique. Their present state and the photographic records scattered up and down the Society's two volumes of *Records* should be studied side by side with Père Abel's plan of the mediæval city (Illustration No. 45).

10. A matter upon which the Society would have liked to take action, but which unfortunately went no further than report and conservative advice, was the state of the houses in the Tariq Bab al Selseleh, the most beautiful street in Jerusalem. I give two illustrations (Nos. 32 and 33). Most of these houses are private, and Wakf property; moreover, they are almost entirely Moslem. An occasional bit of pointing, the saving of a stone or an inscription here and there, would be of immense, because of timely, help. It is a matter upon which the Pro-Jerusalem Society and the Wakf might co-operate. Here, again, technical matters are often affected adversely by political considerations.



Bentley's Illustrations.

The Sûq al Kabir, showing the Society's repairs.

No. 31.



No. 32.

The Tariq Bab al Selseleh.



No. 33.

Details of a window in the Tariq Bab al Selseleh.
Note the crack through the inscription

THE NEW TOWN PLAN

11. A study in the Council's work upon the new city during the years 1921-22 becomes inevitably a study in town planning, and town planning of a very practical and direct kind. Not only had a new city to be planned; the law had to be drafted that should make this planning possible, and the machinery set up that should give effect to the law. Moreover, all the remains of the old Turkish order had to be taken over as part of the O.E.T.A. heritage, and this often made direct action or a "clean slate" impossible.

It was after many informal conferences between members of the Council, Professor Geddes, Dr. Ruppin, the Legal Adviser, the Governor of Jerusalem, and myself that the law was finally got into shape for drafting, and it was the two years' experience of the Pro-Jerusalem Society that provided the necessary data, or indicated how much of the modern western town planning legislation it might be possible to use in Palestine.

12. The Palestine Town Planning Ordinance then may be said to have come into existence largely as the result of the spade work done in the city by the Council of the Pro-Jerusalem Society. Much of the legislation it embodies is dealt with in the Council's early minutes, and the ideas set forth in Vol. I of the *Records* have for the most part been incorporated.

It has been complained that the Ordinance is complicated and difficult to understand, that it is impossible to render in the three official languages, that it is in parts, as a mere matter of machinery, unworkable. Some of these criticisms were found to be just, and in 1922 an amending Ordinance was passed to give effect to them. And there is much of real truth in them. Laws and Ordinances that are suitable to western cities, and partly because of the way in which their citizens observe and administer them, may not be suitable to eastern cities, or it may be a very long time before they are.

13. The question whether the work initiated by the Pro-Jerusalem Society in the new town plan succeeds or not will depend very largely upon whether the members of the Town Planning Commission appointed under the Ordinance to carry out the town plan understand and can administer the great trust committed to them. It is that

THE NEW TOWN PLAN

Commission which has now taken over all the duties of the Pro-Jerusalem Society in respect of the town plan, and their success or failure will largely affect all the other cities of Palestine.

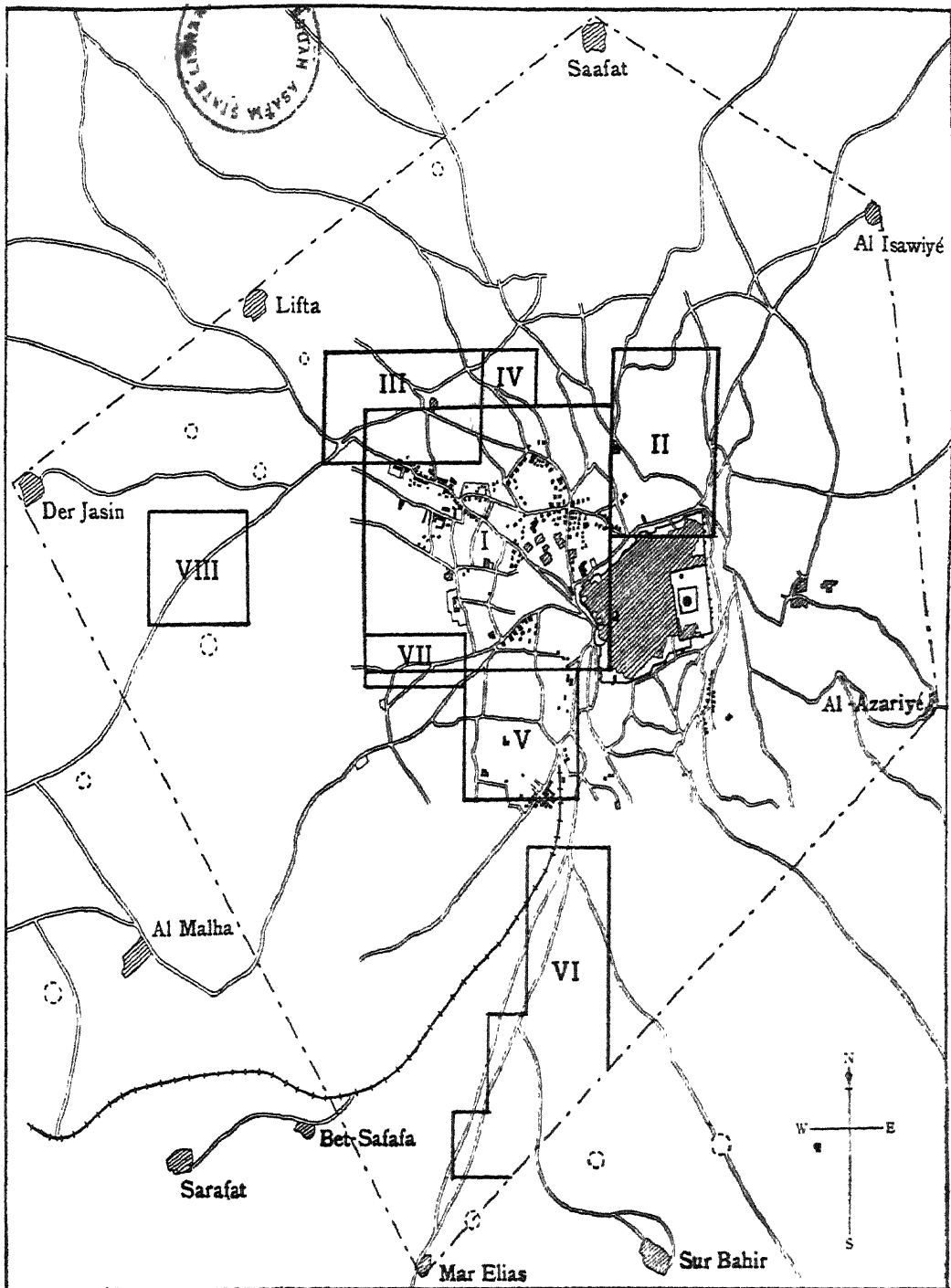
There stand to the credit of the Jerusalem Town Planning Commission, which may then be justly claimed as the child of the Pro-Jerusalem Society, four important pieces of work during the years 1921 and 1922.

1. The establishment of the new town boundaries.
2. The zoning of the city in general outline.
3. The first draft of the new body of by-laws and regulations that shall give effect to the law.
4. The lay-out and aligning of eight sections of the new city.

14. The plan I show (No. 34) illustrates the first and fourth of these achievements. The now established boundaries lie along the nearest convenient geographical points within the dotted containing line, but including the villages of Saafat, El-Isawiyé, El-Azarié, Mar Elias, Der Jasin, and Lifta. The eight numbered areas upon the plan represent those portions of the city whose new road alignments and lay-out have been passed by the Jerusalem Town Planning Commission. Of these Nos. VI, VII, and VIII are new Jewish garden cities, with which I shall deal later (see pages 65, 66, 67).

A word is needed here on the vitally important question of survey. The Pro-Jerusalem Society fought bravely, and for long unsuccessfully, for a proper survey of the city. Every town planner knows that without the preliminary datum of a correct survey the making of a town plan is an impossibility. The Military Administration took a different view. They held that the town plan might be made, but refused to sanction any budget for the survey; the municipal surveyor's office was thus broken up, and the staff discharged. This threw the work back for two years, and it was not until the Civil Administration was well established that this was remedied. On the key plan the central portions of the new city are based upon the municipal survey of Mr. Guini, the outlying portions upon the official survey of Palestine which his Excellency the High Commissioner put at the service of the city. Thus whereas the McLean and Geddes plans are based on incorrect data, the eight sections of the new town plan are fixed upon data that claim to be accurate.

It is considered wiser not to reproduce here the eight aligned



The Jerusalem Town Planning Area.

No. 34.

The area is within the dotted lines, the numbered sections are those in which the plan has been officially passed.

THE NEW TOWN PLAN

sections, first on the ground of expense, then on that of scale, and lastly because all are still liable to modification during the process of development in the next few years. It may therefore be better to issue them in some later volume that shall give the complete town plan. There will probably be some twenty sections in all, and these have to be linked together with the eight sections already officially published and open for inspection in the Municipality of Jerusalem.

15. I give, however, the zoning plan in general outline coloured (No. 35) because it affects the order and arrangement of the new city. Also a zoning plan necessarily precedes the making of new alignments, or the planning of new roads and quarters. This plan must, however, be regarded only as a first draft. No complete plan is possible until the survey itself has been completed. But the plan here shown is the working plan upon which permits to build were granted up to the end of the period covered by this volume.

Zoning, indeed, as understood in European cities, is hardly yet possible in the East. There is too much mediævalism, too much muddle and litter of western industrialism to be first cleared out of the way, and, above all, the people themselves are not as yet ready to act in accordance with the laws when these are made. They are still too dependent upon orders imposed from above. In some respects this makes our task as town planners easier, but in so far as we try as administrators to encourage the citizens to think, act, and legislate for themselves, we are handicapped because an ideal order is postulated.

To make the town plan itself ideal predicates a good deal more than town planning. Thus we have after long and careful study to set the roads where they should go, we have to consider all the beauty spots, we have to save and link up all the historic buildings, we have to tear down and clear away all the ugly things and make the private give way to the public interests. That is the ideal way. The City of Jerusalem is worthy such a treatment. As a matter of practical experience and where there is no money what happens is very different. It is impossible to get out of the hard rut of existing roads ; all we can do is to widen a little. It is difficult, often impossible, to touch buildings that are in the hands of religious bodies. There is as yet neither money nor administrative machinery to keep in repair historic buildings, and many of the finest of these are in private hands. The real work is, after all, not the drawing of the city plan on paper, nor the description

THE NEW TOWN PLAN

of it in a book, nor the comments on it in an office file, nor even the making of a picture of it for the walls of the Royal Academy. The real work is to administer it intelligently and towards the shaping of a more or less ideal end. The only test of this is the beauty and the comeliness of the city itself.

PARK SYSTEM AND GARDENS

16. I deal now with certain minor aspects of the town plan which have been under the special charge of the Pro-Jerusalem Society, and I take first the parks and gardens.

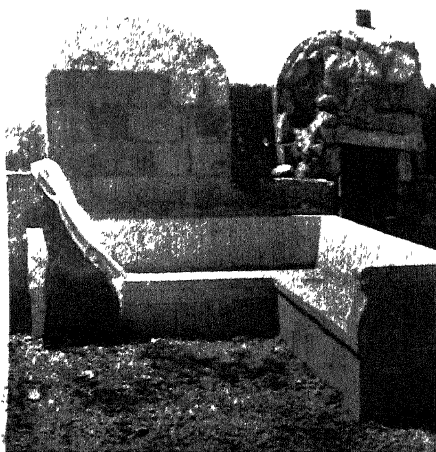
The Citadel Garden, of which illustrations have already been given, has made considerable progress, and some gracious and valuable gifts (see Nos. 36 to 39) have been made to it. The pictures speak for themselves. Of the ceramic work, I shall speak later (see pages 29 and 62). A beautiful example of the Dome of the Rock tiles is shown, No. 39. Mr. Antonius, in his article on the Kutahia craft, pp. 58 and 59, also refers to its revival in Jerusalem.

17. A careful record has been kept of all the trees planted in the city during the two years with which this monograph deals. The record for the second of these years will be found in Appendix I. It shows thirty-eight failures in a total of 1,903 trees planted in 1921-2, as against 332 failures in a total of 1,283 planted during the year 1920-21. The reason of this success is, from the civic point of view, highly gratifying. The staff learned to understand their work better, the public to give it greater value. The Society established two nurseries, one in the Citadel Garden, one on the open land claimed by the municipality and known as Jamal Pasha's Park, near the Muscovia.

18. The work in the Post Office Square still needs completion. The stone work has to be finished, the terraces to be paved, and the circular seat and steps, as shown in Vol. I, p. 25, to be built. But the trees at the close of 1922 were doing well, and this centre of the town, instead of being an ugly refuse heap of broken stone and litter, was taking form and colour. Meantime the land itself, under the new Town Planning Ordinance, has to be expropriated or the owner compensated. The return upon the capital outlay, it is estimated, will be from improved values to the municipal buildings in the square and from the "Sharafia," or betterment tax.



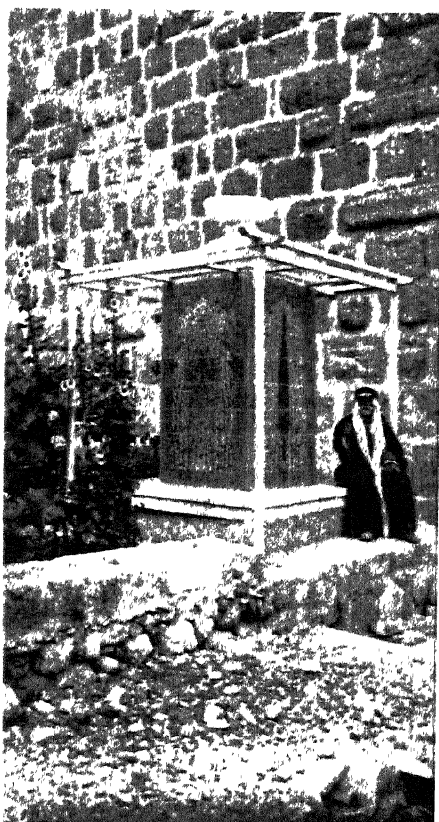
*Seat in the Citadel Garden. No. 36.
The gift of Mrs. Elizabeth
McQueen.*



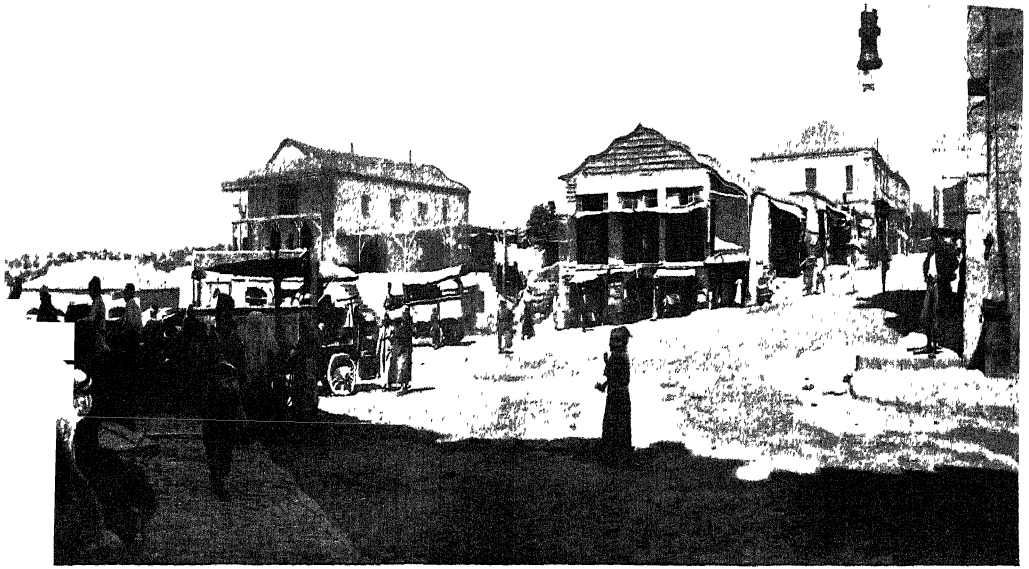
*Seat in the Citadel Garden. No.
The gift of the Anglo-American
Society.*



*Seat in the Citadel Garden. No. 38.
The gift of Mr. Arthur
Franklin.*

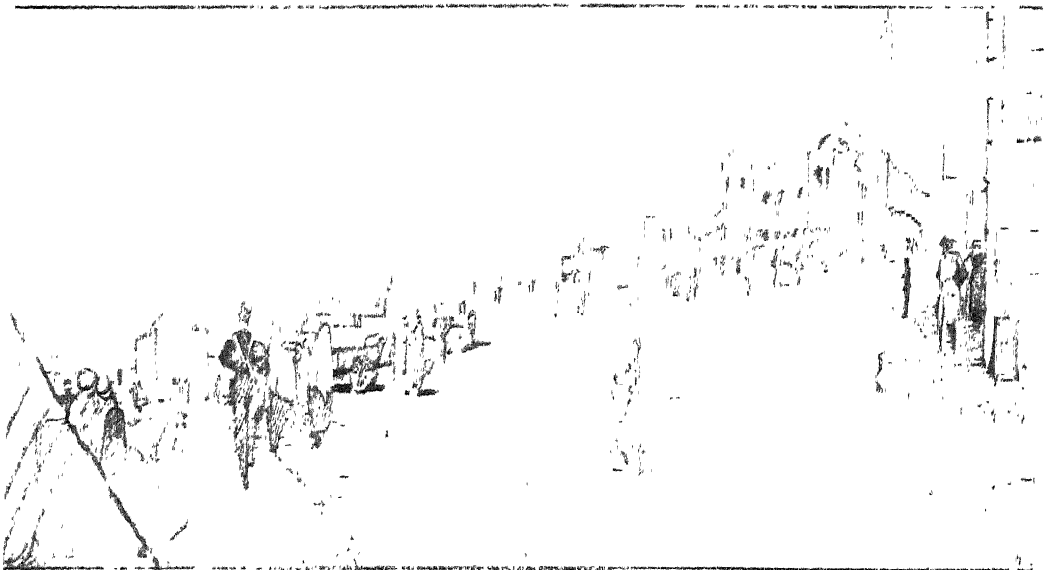


*Seat in the Citadel Garden. No.
The gift of Miss Virginia
Blaney.*



*Gate, the present condition, showing the market sprawling
the road area and upon the Fosse (now covered).*

No. 42.



*a Gate, showing the proposed alterations from the same point,
the reconstructed café and a low-built containing wall for a
erly regulated market.*

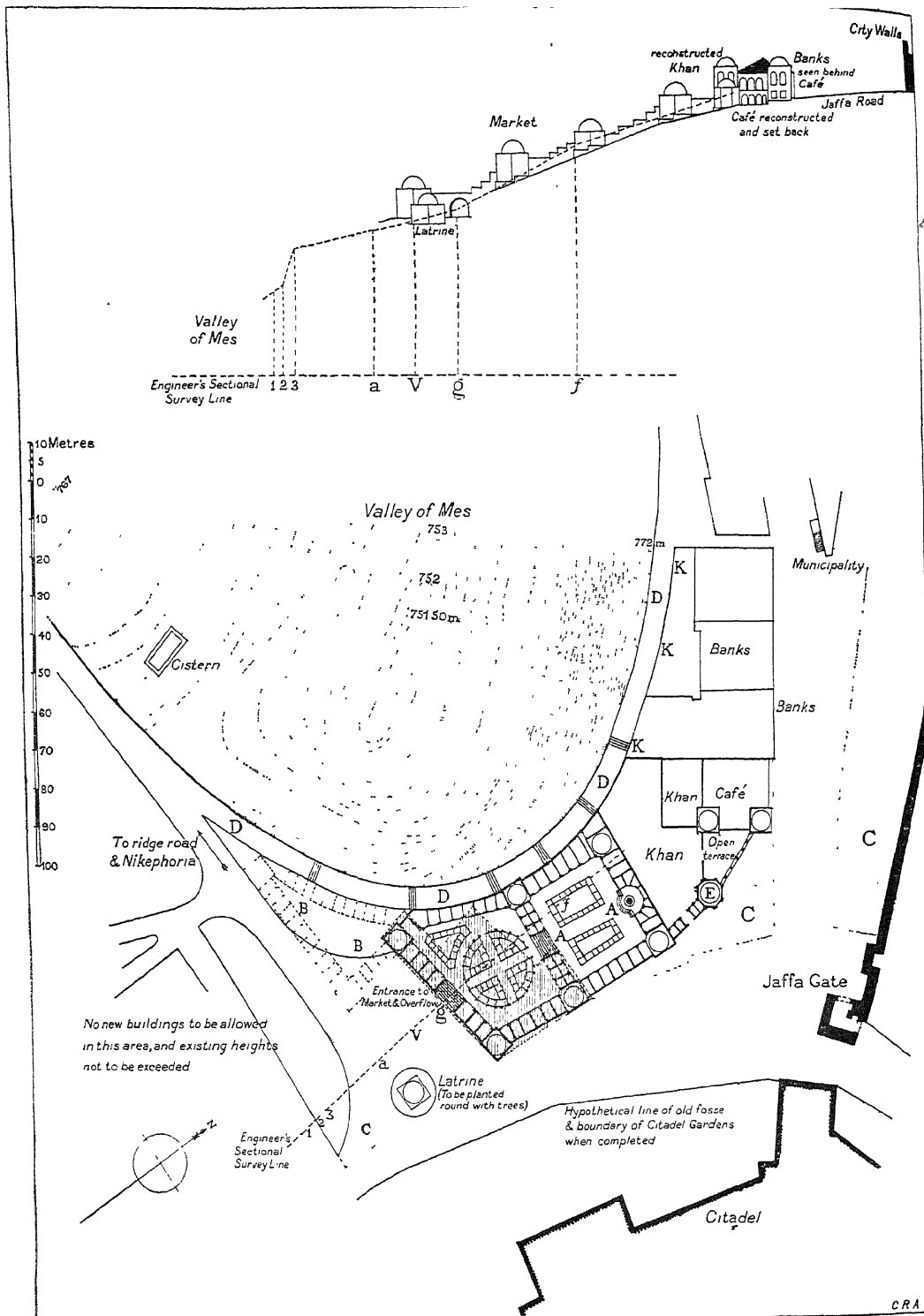
No. 43

MARKETS AND KHANS

19. The work on the markets has progressed but slowly. There has been no money. And private enterprise does not move readily in a mould meant for public benefit; but Mr. Valero, one of the owners of the Mahana Yuda property, for which the designs were shown in Vol. I, p. 27, expressed his willingness to carry out the scheme, and the tenants of the miserable booths which still disgrace the entrance to the modern city from the Jaffa side have been given notice.

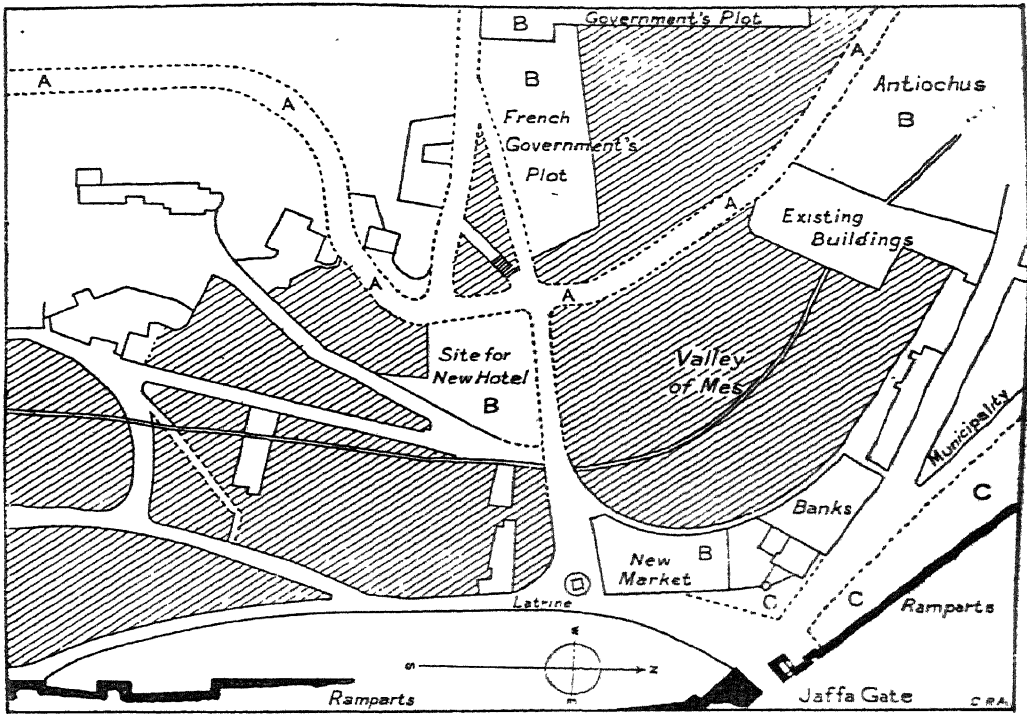
More important is the scheme I show of the Jaffa Gate Market, Illustration No. 40. Here the efforts of the Town Planning Commission, of the municipality, and the Pro-Jerusalem Society, are combined. The inception was with the latter. The Commission approved the scheme in principle; the working out of the finance, in other words the collection and adjustment of the market dues that will cover the payment of interest on loan, is with the municipality.

When once the market is moved from the Citadel Fosse and the latter opened out the whole Jaffa Gate improvement scheme as shown in plans 40 and 41 will be within measurable distance of accomplishment. This market improvement project should, from the civic point of view, be studied in conjunction with the new ridge road that lies to the north, the Jewish scheme for the new business quarter of Antiochus that lies to the north-east of it, and the new hotel, the site of which will be seen to the north-west (B on No. 41). All around, from the present site of the banks and cafés (No. 42), which later might be rebuilt somewhat as shown in my illustration No. 43, should be reserved as open space or park land as already laid down in the general park plan in Vol. I, p. 19. Much of this has already, through financial necessity, being whittled away. If the great idea of the green belt, or what is left of it round the Holy City, is to be preserved, all ruksahs must in this area be jealously watched or refused altogether.



Jaffa Gate Maidan Improvement Scheme, with Market.

MARKETS AND KHANS



No. 41.

- A. The New Ridge Road.
- B. The Four new Building Reservations.
Antiochus.
The Government's Plot.
The French Government's Plot.
The New Hotel.
The Market in front of Jaffa Gate.
- C. To be Expropriated.

The object of this plan is to show that the land marked



and at present vacant should be kept clear of all building in order to preserve uninterrupted the view to and from the Jaffa Gate.

Key to No. 40.

The object of the whole scheme is :

1. To give market accommodation.
2. To preserve the unique view from the Jaffa Gate.
3. To complete the Citadel garden.
4. To widen the Jaffa road at the dangerous points.
5. To clear away the present unsightly shanties.

The shaded part on plan No. 40 is the Baruckhoff land it was agreed to expropriate for market purposes.

- A represents later market-extension, to the N.
- B represents possible extension to the S., or plantation.
- C areas to be expropriated for road widening and for opening out the City wall.
- D causeway (for foot traffic) with embankment

wall, overlooking the valley of Mes, which is to remain open, or "park area."

E the old Turkish "sebil" to be replaced.

K suggested new permissible building line for Banks (but not to exceed existing heights).

The Market is on two levels, and the accommodation given is :

Lower Level—4 domed store-houses ; 28 stone shops ; 54 booths.

Upper Level—4 domed store-houses ; 28 stone shops ; 40 booths ; a sebil and "mastaba" at the N. end.

Interior mean width of stone-built shops, 3 m.

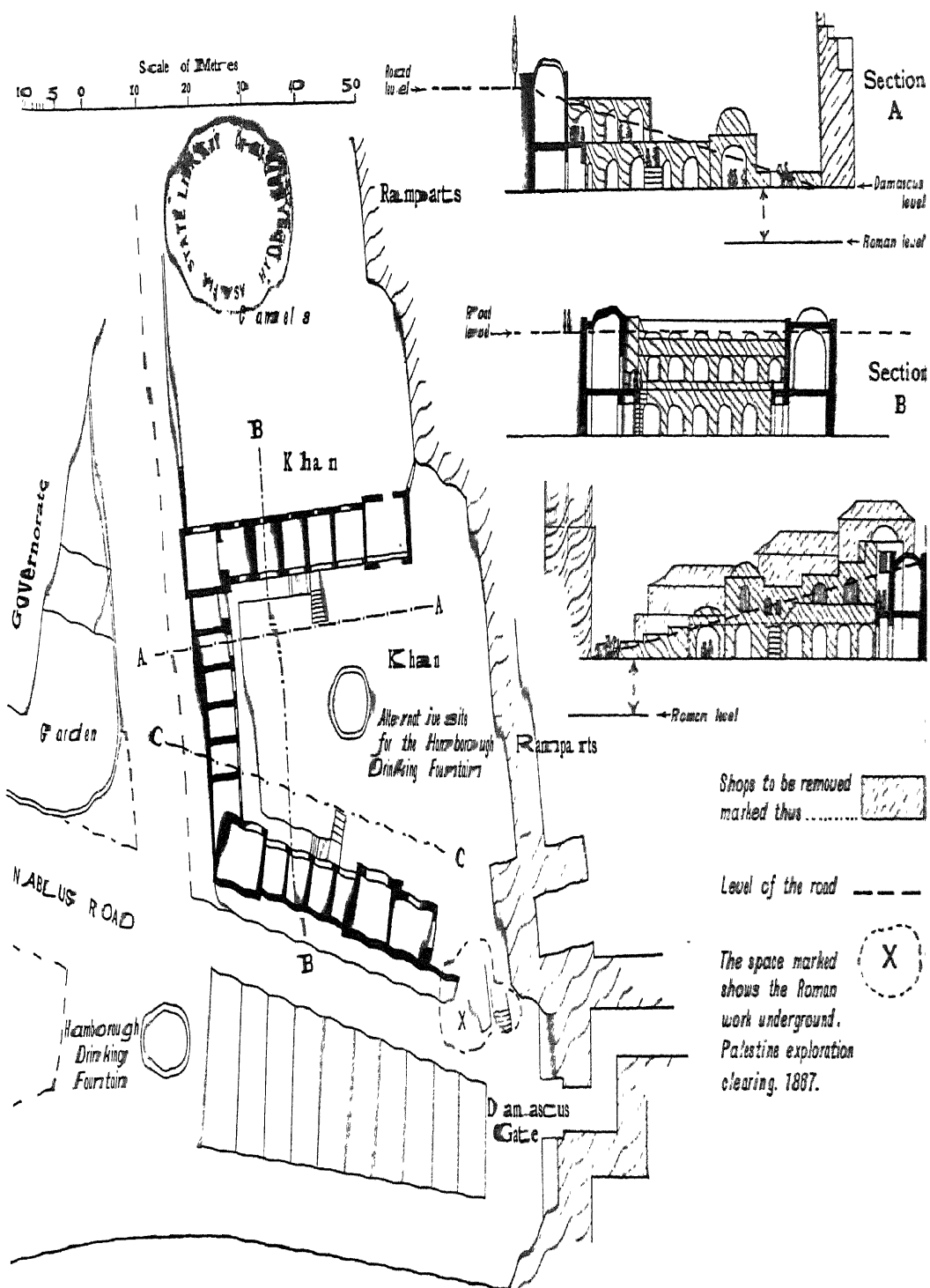
Interior mean width of stone-built stores, 5 m.

Interior span of domes, 5 m.

Mean width of wooden stalls (under tiled awning) 2 m. \times 1½ m.

MARKETS AND KHANS

20. Closely akin to the schemes put up for market improvements in the city is that of the proposed Khan at Damascus Gate, immediately opposite the Governorate. The object here is not only to clear away the unsightly shops and corrugated iron buildings that obliterate the Damascus Gate, but also to accommodate the Bedouins and their camels that enter the city here in great numbers. The sketch plan (No. 44) shows what is proposed. Here, again, the Valero family, who, it is suggested, shall build and hold the Khan as a private undertaking, have evinced a sympathetic interest in the work. As the area of the proposed Khan is reserved and may not be further built on, and as the corrugated iron when it falls will not, under the ordinance, be renewed, it is to be hoped that in default of other more profitable ventures the building of the Khan will materialize.



The proposed Valero Khan at the Damascus Gate.

THE NAMING OF THE STREETS

21. The record of the civic work of the Pro-Jerusalem Council during the year 1922 would not be complete without an account of the street naming. A special sub-committee was, at the instance of his Excellency the High Commissioner, formed to undertake this most interesting and by no means easy task. The names had to be in the three official languages, and the three traditions, Christian, Moslem, and Jewish, had, so far as possible, to be preserved. Not only that, their connotations in the language in which they had no precise meaning had often to be sought out. Here was scope not only for scholarship but acute political division, and the sub-committee had on several occasions to be steered over very dangerous rocks. That was the work of the Assistant Governor, who was chairman of the sub-committee. I give here the first set of names that have been chosen and sanctioned up to the close of 1922. Forty-six in the old city and eighty in the new city were either named or numbered for naming, and the names in some cases were painted in ceramics, and set in the streets. The list is so full of history, poetry, and folk-lore that it is well worth careful study. Since 1922 the list as given below has been added to and amended in several respects.

THE OLD CITY (WITHIN THE WALLS)

- | | |
|-----------------------------|----------------------------|
| 1. New Gate | 1. Al Bab al Jadid |
| 2. David Street | 2. Tariq Mehrab Daud |
| 3. Street of the Chain | 3. Tariq Bab al Selseleh |
| 4. The Citadel | 4. Maidan al Qal'ah |
| 5. Cloth Merchants' Market | 5. Sûq al Tujjar |
| 6. Spice Market | 6. Sûq al 'Attarin |
| 7. Meat Market | 7. Sûq al Lahhamin |
| 8. Armenian Street | 8. Haret al Arman |
| 9. The Muristan | 9. Al Marestan |
| 10. Street of the Hospital | 10. Tariq al Marestan |
| 11. Citadel Lane | 11. Haret al Qal'ah |
| 12. Way of Zion Gate | 12. Tariq al Nabi Daud |
| 13. Honour Lane | 13. Haret el Sharaf |
| 14. Moorish Quarter | 14. Haret al Magharbeh |
| 15. Moorgate Street | 15. Tariq Bab al Magharbeh |
| 16. Tyropæum | 16. Al Wad |
| 17. Latin Convent Lane | 17. Haret Dair al Ifranj |
| 18. Khanqah Street | 18. Hosh al Khaneqah |
| 19. Damascus Gate Street | 19. Tariq Bab al 'Amud |
| 20. Our Lady's Street | 20. Tariq Bab Sitti Mariam |
| 21. Orthodox Convent Street | 21. Haret Dair al Rum |

THE NAMING OF THE STREETS

22. Herod's Gate Street
23. Sheikh Rihan's Way
24. Christian Street
25. Feather Lane
26. Casa Nova Lane
27. Street of the Latins
28. Jews' Street
29. El Medan
30. Qaraite Street
31. Saadieh Stairs
32. El Asali Street
- 33.
34. Blacksmith's Lane
35. Bab Hetta Street
- 36.
37. Khan al Zeit
38. Water Melon Alley
39. Lentil Convent Lane
40. Al-Buraq Court
41. Cotton Gate
42. Via Dolorosa
43. Bezetha Street
44. Dancing Dervish Street
45. Jacobite Street
46. Stork Lane

22. Tariq Bab al Zahera
23. Tariq al Shaikh Rihan
24. Haret al Nasara
25. Haret al Risheh
26. Tariq al Casa Nuova
27. Tariq al Latin
28. Haret al Yahud
29. Haret al Maidan
30. Haret al Qaraim
31. Haret al Sa'diyeh
32. Haret al 'Asali
- 33.
34. Haret al Haddadin
35. Haret Bab Hetta
- 36.
37. Khan al Zait
38. 'Akabat al Battikha
39. Sekket Dair al 'Adas
40. Hosh al Buraq
41. Sûq al Qattanin
42. Tariq al Alam
43. Tariq Bait Zaita
44. Tariq al Maulawiyeh
45. Tariq Dair al Surian
46. Tariq Laqlaq.

THE NEW CITY (WITHOUT THE WALLS)

1. Jaffa Road
2. Nablus Road
3. Jericho Road
4. Hebron Road
5. Mamilla Road
6. St. Paul's Road
7. Godfrey de Bouillon Street
8. Street of the Prophets
9. Tancred Lane
10. Suleiman Road
11. Allenby Square
12. Herod's Way
13. Nehemiah Road
14. Agrippa's Way
15. Street of Josephus
16. St. Louis's Way
17. Julian's Way
18. Q. Melisande's Way
19. Street of Baldwin I
20. Ibn Batuta Street

21. Street of Ezra
22. Gaza Road
23. Constantine's Way
24. Moses Maimonides Street
25. Street of the Maccabees
- 26.
27. Isaiah Street
28. King George V Avenue
29. St. John the Baptist Street
30. Jeremiah Street
- 31.
32. Amos Road
33. Ben Yehuda Street
34. King Solomon Street
- 35.
36. Hezekiah Street
- 37.
- 38.
- 39.
40. St. George's Road

THE NAMING OF THE STREETS

THE NEW CITY (WITHOUT THE WALLS)—*Continued*

- | | |
|-------------------------|-----|
| 41. St. Stephen's Road | 46. |
| 42. Cœur de Lion Street | 47. |
| 43. | 48. |
| 44. | 49. |
| 45. | 50. |

TOWN PLAN, PART II

- | | |
|--------------------|--|
| 51. Saladin's Road | 57. Way of Al Mansur |
| 52. Al Mamun's Way | 58. Selim I Road |
| 53. Al Mahdi's Way | 59. |
| 54. Al Walid Road | 60. Qalaun's Way |
| 55. Al Malik Road | 61-65 (numbers reserved for unplanned streets) |
| 56. Omar's Way | |

TOWN PLAN, PART III

- | | |
|-----------------------------|--|
| 66. Unnamed for the present | 74. Unnamed for the present |
| 67. " " " | 75. " " " |
| 68. " " " | 76. Ein Kerim Road " |
| 69. " " " | 77. Reserved numbers for unplanned streets |
| 70. " " " | |
| 71. " " " | 78. " " " |
| 72. " " " | 79. " " " |
| 73. " " " | 80. " " " |

NEW INDUSTRIES, EDUCATIONAL WORK AND EXHIBITIONS

22. The Society, during the two years under review, concentrated its effort on the three industries of weaving, ceramics, and glass. The inability of the Administration to carry out the Society's plan for the proposed Palestine School of Weaving, whose centre was to be in the Sûq al Qattanin, determined the Council to wind up its weaving apprentice contracts. The enterprise of the "Jerusalem looms" had either to develop by union with Mejdal and Gaza, become a Palestine industry, or contract into a purely Jerusalem undertaking. The latter as an endowed school seemed inadvisable, so it was decided to cancel the contract with Mr. Batato, arrange for a certain number of shops to be leased direct to the master weaver, and some of his boys, to retain the looms and plant for the future school of weaving, and to place out all the remaining apprentices.

23. In the craft of ceramics the Society, with the aid of the Department of Education, did a good deal to help the work of Mr. Ohanessian and the Armenian and Moslem industry of painted tile work for the Dome of the Rock.

The pergola in the Citadel Garden (Illustration No. 39) has been already referred to. This was in part the gift of an American lady, Miss Blandy. The names of the streets are also being painted in ceramics, and the Society was in great part responsible for the wedding present of a table centre, a miniature Dome of the Rock in blue faience, for Princess Mary, for which I made the designs.

The method adopted in regard to apprenticeship and training in the school of ceramics is much the same as it was in the "Jerusalem looms." The young men and women are indentured to learn the craft as far as possible right through. The supervision rests with the Department of Education, and the Department and the Society conjointly put up the money.

24. The craft of the Hebron glassblowers still hangs on by a thread. The Society in 1921 had a furnace erected in the Via Dolorosa, at the Dome of the Rock pottery, and got some of the Hebron craftsmen to work. An example of these experiments is shown below, in the work they did under my direction at Government House (see

NEW INDUSTRIES AND EDUCATIONAL WORK

Nos. 56 and 57). Some £E. 50 or £E. 60 was spent in this experiment, and it was one well worth making. It proved certain things essential to our knowledge before the revival of the craft of glass work could be seriously undertaken. First, that this craft was an integral part of the structure of Moslem agricultural society. The men work in short but intense spells for many hours at a stretch to retain the furnace at the necessary heat, and then alternate these periods with long stretches of work in the fields, adjusting their work at the craft to the Palestine season and the crops. It proved next, that the furnace, for economy and annealing capacity, had to be constructed of a certain size, the unitary workshop group being five or six men or boys in each; and that below this group it could not be made to work economically. And it proved, last, that the problem of fuel and its transport to Hebron and Jerusalem was not yet mastered. A knowledge of these preliminary conditions is needed to determine the capital or the basic organization required for the re-establishment of the craft. The necessary resources were not at the Society's disposal, but I am convinced it can be done. It is, first, a matter of intelligent administration, with a little financial backing by the Education Department. But it must be done soon. Since these lines were written the craftsmen who conducted the Society's experiment and did for me the work at Government House have left the country in search of work. There is now, they say, more "Baraka," that is the blessing of the Lord, in Constantinople than in Palestine.

25. The last enterprises of the Society to be reviewed in these pages are its exhibitions in the Citadel. These have, it is hoped, been a help in the education of the community. There were three during the two years, and all of considerable interest. The exhibition of the year 1921 was in part town planning and the crafts encouraged by the Society, in part ancient Moslem art, in part modern Palestinian effort. In 1922 the Society had a special show of Mr. Benton Fletcher's Jerusalem drawings. Some of these were prepared specially for the Society, and have been already referred to, and two (Nos. 26 and 31) are shown in these pages. This exhibition was followed by another dealing with the crafts and industries of Palestine, initiated by the Society, but conducted and financed under a special Commission appointed by the High Commissioner to investigate the crafts in relation to agriculture. The data provided by this exhibition and the

NEW INDUSTRIES AND EDUCATIONAL WORK

findings of the Commission are of profound interest and importance to the future of Palestine. Is the life to be agricultural or industrial? Can it be both? If not, to what extent is the former to be dependent upon western industrialism? The whole Zionist problem is involved in this, for it means the life of the Jewish colonies. Are they going to continue to be dependent on outside support? Will they develop mechanical power intelligently? Will they practise by-crafts, as the Palestinian peasant has done for thousands of years? Here are not only vital problems in the theory of civics, the Zionist question itself is involved, and the Mandate for Palestine.

FINANCE

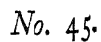
26. A word in conclusion as to the Society's finance. The Administration gives to the Society pound for pound of what it receives in subscriptions and donations. These during the year ending January 1922 amounted to £1,218, so that the income, exclusive of special grants for education or fresh subscriptions and donations, will for the current year be double that sum. As this record is taken up to the end of the second year of the Civil Administration, i.e. July 1, 1922, it is only possible to give complete accounts to the end of the year 1921. This I do below, showing how the money received by the Society was accounted for. An analysis of the monthly outlays is shown in the Appendix, No. 3.

CASH ACCOUNT

RECEIPTS		PAYMENTS	
Balance in hand from January 1, 1921	£857	By total expenditure for the year	£5,276
By grants, subscriptions and receipts from all sources ..	5,268	Balance in hand on December 31, 1921	849
	<u>6,125</u>		<u>6,125</u>

The Society had liabilities in respect of payments still due before next 30 June, contracts with its apprentices, etc., amounting to about £500. It had assets in the capitalized value of its rent-bearing properties, its stocks of iron, wood, books, trees, nursery, glass, and museum objects, but of these none except the books and the glass are to be considered as marketable.

C. R. ASHBEE.



L'ÉTAT DE LA CITÉ DE JÉRUSALEM AU XII^e SIÈCLE

PAR LE RÉV. PÈRE F. M. ABEL, O.P.

Pour se rendre compte de la physionomie de la Jérusalem médiévale il faut joindre à la lecture des itinéraires celle des descriptions, des chartes et des plans de l'époque des Croisades. Les itinéraires ou récits de voyage ne s'intéressant guère qu'aux choses du pèlerinage ne touchent qu'en passant à l'état de la ville. Leur témoignage n'est pas à dédaigner, mais ils demandent à être complétés par les esquisses techniques comme celle de "la Citez de Jherusalem" et les nombreuses allusions des actes publics que confirment dans les grandes lignes les relevés graphiques exécutés aux XII^e et XIII^e siècles. La présente description a pour objet de dresser le cadre de la ville sainte d'après les conclusions tirées de l'étude et de la comparaison des documents entre eux. Si pour l'une ou l'autre des identifications proposées et qu'on trouvera dans le plan ci-joint il est difficile d'arriver à une solution certaine, on s'est arrêté à l'approximation la plus stricte dans les cas douteux, qui sont d'ailleurs en infime minorité. C'est ainsi que nous pouvons présenter comme un résultat acquis l'ordre des portes et le réseau des rues principales à l'intérieur des remparts, car il n'entre pas dans notre dessein de franchir les limites de l'enceinte pour battre les chemins de la banlieue. Cet aperçu suffira pourtant à jeter quelque lumière sur la vie civile de cette période lointaine et fournira peut-être quelque inspiration en vue de la restauration de la Jérusalem moderne qui n'est autre que la cité médiévale, dégradée, déchue et ruinée. Il ne sera pas sans intérêt de constater que les dénominations passées dans l'usage d'alors se trouvaient logiquement fondées soit sur d'anciennes traditions, soit sur la présence d'un édifice connu, soit sur la proximité d'une corporation ou d'une colonie, constatation qui nous fait regretter davantage les modifications imposées à l'Onomastique de Jérusalem par la topographie arbitraire mise en vigueur au cours du XV^e siècle. Afin d'obtenir plus de clarté dans l'exposition nous traiterons successivement des portes de la ville, des quartiers, des rues,

L'ÉTAT DE LA CITÉ DE JÉRUSALEM AU XII^e SIÈCLE

des marchés, des hospices, des bains, des moulins et des fours, sans aborder la question des sanctuaires autrement qu'en relation avec les voies auxquelles ils communiquent leur vocable.

Portes.—En appelant *Porte David* l'entrée occidentale les médiévaux ne faisaient que conserver une appellation byzantine provenant de la proximité de la Citadelle qui était connue sous le nom populaire de Tour de David. La *Poterne Saint-Ladre*, ou *Saint Lazare*, que l'on rencontrait au nord tirait son nom du voisinage de la Maladrerie, ou léproserie située non loin de l'angle nord-ouest de la ville. Cette issue secondaire qui a été retrouvée murée dans le jardin des Pères Franciscains était encore en usage aux environs de 1500 avec le nom de "Porte du Couvent des Serbes." Les Serbes possédaient alors le monastère de Saint-Michel contigu à Saint-Sauveur. C'est aussi en conformité avec l'usage byzantin que le Moyen-âge donnait à la porte du nord (bâb el-'Amoud) le nom de *Porte Saint-Étienne*, parce qu'elle s'ouvrait dans la direction du lieu où la tradition primitive avait placé le martyr du premier diacre et sur lequel Eudocie avait achevé la basilique fondée par le patriarche Juvénal. Au XII^e siècle, une chapelle perpétuait ce même souvenir. Ce n'est que bien plus tard que ce vocable fut transféré à la porte de l'est par quelques Occidentaux, sans que toutefois fût abolie la mémoire de l'ancienne localisation. Au XVII^e siècle, le topographe Quaresmius sera contraint de déployer toute sa casuistique pour résoudre ce problème : *Porta sancti Stephani quomodo cum orientalis sit aquilonaris dici possit?* Comment expliquer qu'une porte que les témoins antiques placent au nord puisse se trouver à l'orient ? La solution donnée est pitoyable, mais la confusion ne s'en est pas moins poursuivie jusqu'à nos jours en vertu de la tendance moutonnaire des drogmans, des imprimeurs de cartes postales et des dresseurs de plans ignorant l'histoire et enclins au moindre effort. Les Juifs, si l'on en croit Benjamin de Tudèle, nommaient *Porte d'Abraham* la porte septentrionale, réservant le vocable de *David* à notre moderne Porte de Jaffa suivant la coutume générale. Il est à remarquer, en effet, qu'un plan du Moyen-âge place dans les environs une église Saint-Abraham.

Dans la muraille qui constituait un renforcement de l'angle nord-est du rempart, vis-à-vis de la brèche par laquelle Godefroy de Bouillon avait pénétré dans la ville, les documents signalent la présence de la *Poterne Sainte-Madeleine* qui ne donnait pas immédiatement dans

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la campagne mais dans un espace resserré entre deux murs—“ dont on ne pouvoit mie issir au chans, mais entre II murs aloit on.” Elle avoisinait l'église jacobite de Sainte-Madeleine. Quant à l'entrée orientale, on l'appelait communément *Porte de Josaphat* tant chez les chrétiens que chez les juifs, en raison de sa position sur le bord de la vallée de Josaphat. Les itinéraires grecs lui donneront jusqu'à nos jours le vocable de *Porte de Gethsémani*, manifestant ainsi que toute autre appellation leur est étrangère.

La dénomination de *Poterne de la Tannerie* attribuée à la moderne bâb el-Moghârbeh venait de ce qu'elle s'ouvrait vers la piscine de Siloé dont l'eau était reconnue excellente pour tanner les cuirs. A la préparation des peaux qui se pratiquait encore au XV^e siècle en cet endroit, il faut ajouter la buanderie et l'irrigation des jardins, car l'eau de Siloé, peu recherchée comme boisson, ne servait guère qu'à l'industrie et à l'arrosage—“ De celle aigue, tanoit l'on les cuirs de la cité, et si en lavoit l'on les dras, et en abevreit l'on les jardins, qui estoient desoz en la valée.” La *Porte de Mont-Syon* se trouvait directement à l'extrémité des deux rues parallèles qui viennent du centre de la ville, de sorte que pour plus de commodité l'abbaye du Mont-Syon s'était fait accorder le droit de percer une porte supplémentaire à l'aboutissement de la rue des Arméniens. Cette dernière était dite *Porte de Belcayre*, soit à cause du grand square de l'angle sud-ouest du rempart (Bellum Quadrum), soit à cause de l'installation des gens de Baucaire aux abords de cet angle. On sait en effet que les gens de Raymond de Saint-Gilles, après avoir assiégé la ville de ce côté, avaient dû occuper cette région.

Quartiers.—S'il est difficile de tracer une ligne de démarcation bien définie entre les différents groupes ethniques qui peuplaient alors l'intérieur de la ville, il n'est pas impossible d'aboutir à une répartition générale tout en admettant sur certains points une compénétration inévitable due aux hasards de l'installation qui suivit la conquête, à des nécessités commerciales et aux exigences de l'association corporative ou de souvenirs religieux.

Deux quartiers considérables se partageaient le nord de la cité : celui du Patriarche limité par la rue David et la rue Saint-Étienne, et celui des Syriens ou Chrétiens indigènes sur la colline du Bézetha. Le *Quartier du Patriarche* répondait au quartier chrétien organisé sous Constantin Monomaque. Il contenait une quantité de petits

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monastères grecs, et autres dont les vocables ont persisté jusqu'à nos jours. Autour du Saint-Sépulcre se pressaient le palais du Patriarche et les bâtiments du chapitre des Chanoines et, non loin de là, au midi, l'imposante maison des Hospitaliers, ou Chevaliers de Saint-Jean et les deux abbayes bénédictines : Sainte-Marie Latine et Sainte-Marie la Grande. Ce quartier était donc en grande partie ecclésiastique.

Les chrétiens de langue arabe occupaient la portion de la ville comprise entre le Haram et le rempart septentrional, quartier désigné sous le nom de *Fuiverzie*, sans doute parce qu'il précédemment il abritait la petite colonie juive de Jérusalem. Mais on ne la trouve plus là au XII^e siècle. Les deux cents juifs qui exercent le métier de teinturiers dont ils ont le monopole sont alors confinés dans un coin de la ville sous la Tour de David.

Les Templiers et les moines de l'Abbaye du Temple se partageaient l'esplanade du Haram où s'élevaient leurs résidences, leur arsenal avec les écuries dans les substructions où l'on parvenait par des portes pratiquées dans le mur méridional. Des jardins occupaient les parties non dallées.

Au sud de la ville les *Herrins* ou Arméniens sont groupés à l'ombre de l'église de Saint-Jacques. Les Européens ou Francs habitent le quartier juif actuel, le centre de la ville et les abords du Haram. Dans la rue du Mont-Syon les chartes signalent les habitations de Guillaume Angevin, de Marie Lachevère, de Jean de Lisbonne, des sieurs Turoz, Mahafe, Litart, Jean Raimont ; dans la rue Saint-Martin : Richard Capons, Pierre Baron, Guillaume Tortuz, Étienne de Cahors, et dans les mêmes parages le Syrien Seyr et le médecin Bulfarage. On retrouve aussi des noms français dans la rue du Temple et sur la ligne nord du Haram. Les Allemands ont une rue et un hospice au plus haut point du quartier des synagogues actuel. Des Lombards et des Espagnols habitent aux environs du sérail turc. Benjamin de Tudèle est frappé de la multiplicité des langues qui se parlent, et Jean de Würzburg se plaint qu'on ait fait la part trop petite aux Allemands dans une ville qu'occupent " Francs, Lorrains, Normands, Provençaux, Auvergnats, Italiens, Espagnols et Bourguignons." Parmi les privilèges accordés par le roi aux cités maritimes on compte la concession d'une rue aux Génois, aux Vénitiens, aux Pisans et aux Marseillais. Les chartes mentionnent en passant une rue d'Espagne ;

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dans la foule des signatures de contrats nous remarquons celles de plusieurs Anglais.

Rues.—De la Porte David au Haram on suivait la *rue David* et la *rue du Temple* desquelles se détachaient perpendiculairement vers le sud la *rue des Hermins* (Arméniens), la *rue du Mont-Syon*, la *rue de l'Arc Judas* et la *rue aux Allemands*, ces deux dernières unies par la *rue Saint-Martin*. Du côté septentrional de l'artère David-Temple partaient la *rue du Patriarche*, et le triple bazar : *rues aux Herbes*, *rue Malcousinat* et *rue Couverte* dont nous avons traité au volume précédent (No. 65), puis la *rue Saint-Julien* et la *rue des Pelletiers* qui passant sous la *rue du Temple* conduisait vers la Poterne de la Tannerie. Ce passage couvert nommé le *Port* a été condamné sous les Mamelouks.

Au centre de la ville la *rue des Palmiers*, où des Syriens vendaient des cierges et des palmes que les pèlerins rapportaient comme souvenir de voyage, aboutissait au parvis du Saint-Sépulcre, tandis que la *rue du Sépulcre* passait au nord de la basilique des servant le prieuré et le patriarcat. Ces deux rues avaient leur point de départ sur la grande artère dite *rue Saint-Étienne*, aujourd'hui *Khân ez-Zeit*. Au côté opposé, c'est-à-dire à l'est, s'amorçaient la *rue du Maréchal* (1) qui se confondait avec la *rue Sainte-Anastase*, la *rue Saint-Jean l'Évangéliste* et la *rue Saint-Cosme* appelée à faire partie, plus tard, de la voie Douleuruse.

La *rue de Josaphat* aboutissait à la porte du même nom. La *rue du Repos* tirait son nom de la proximité du monastère érigé sous ce vocable à l'Antonia.

Il y a plus de difficulté à identifier les rues concédées aux cités maritimes ou à d'autres nationalités comme la *rue d'Espagne* que l'on trouve en relation avec Saint-Jean l'Évangéliste. Ainsi en va-t-il pour celles qui ne sont désignées que par le nom d'un notable qui y possédait sa demeure telles que la *rue de Girard Lisrebonette*, la *rue de Romain du Puy*, la *rue de Laurenzer*, etc.

Marchés.—À l'intérieur de la Porte David s'étendait la *Place au blé*, vaste espace réservé à la vente des céréales et dont la *Fonde*, ou khân servant de Chambre de commerce, n'était pas éloignée. Les villes de la côte n'étaient pas les seules à jouir de cette institution composée de jurés Syriens et Français. Un acte d'Anauiry I, en 1173,

(1) La *rue Marzân* de Moudjiréd-Din.

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mentionne la Fonde de Naplouse “ Funda Neapolitana,” une charte de 1114, celle de Jérusalem (1).

A l'ombre des abbayes du Mauristân se trouvait le *Marché* principal “ où on vendoit les œs (œufs), les fromages, les poules et les oisiaux ” ; les vendeurs de poissons avaient également leur place. Tout autour s'alignaient les échoppes des orfèvres latins et des orfèvres syriens. Le triple bazar parallèle, à peu de distance de là, abritait les marchands de légumes, les cuisiniers-traitants, les coiffeurs et les drapiers. Deux banques, l'une à chaque extrémité, facilitaient les transactions : le *Change Latin* et le *Change Syrien*.

Bouchers, écorcheurs, cordonniers bordaient la rue du Temple au sud de laquelle, dans les terrains vagues, on trouvait la *Buflerie* ou marché aux bestiaux. Dans la rue voisine les pelletiers préparaient peaux et fourrures. Plus proche du Saint-Sépulcre les Syriens vendaient leurs draps et fabriquaient des cierges sous une roue voûtée. Les boutiques des bazars étaient désignées sous le nom de *stationes*. Le Saint-Sépulcre en fit construire de nouvelles au Khân ez-Zeit ; Sainte Anne et le Temple en possédaient au centre de la ville.

Moulins et Fours.—Un recensement des revenus de l'Hôpital (1170) fait allusion à un moulin à huile de la rue Saint-Étienne (Khân ez-Zeit, ou khân de l'huile)—*molendinum olivarum in ruga S. Stephani*. Des moulins à blé se trouvaient en ville concédés à l'abbaye de Josaphat. Les Hospitaliers avaient aussi le leur. Celui de Saint-Lazare près la Tour de David fut enlevé par la reine Mélissende en 1151 comme nuisible à la Porte et à la Tour. Sur le côté droit de la rue du Temple on voyait la maison du minotier Léger.

Les fours sont disséminés par toute la ville. Sauf deux qui sont la propriété des Hospitaliers et un appartenant à la Latine, ils relèvent tous du Saint-Sépulcre. On les signale dans la rue David, devant la porte de Saint-Jacques, devant la résidence de Rohard le châtelain de la Tour, en face de l'église Saint-Martin, dans la rue du Mont-Syon, vis-à-vis de l'église Saint-Thomas des Allemands, devant Saint-Gilles vers le Pont, devant la Boucherie, vers la Tannerie, dans les rues Malcuisinat, d'Anastasie et du Repos, trois au quartier syrien (Juiverie) : à Saint-Hélie, à Sainte-Agnès, et celui de Martin Karaon ; d'autres dans les rues de Girard de Lisbonne, de Tremailles et de Saint-Étienne,

(1) Le patriarche percevait les dîmes de la Fonde, qui appartenait à son quartier. Un plan médiéval situe une église Saint-Georges *in Funda* près de la Place au blé.

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près de Saint-Chariton, devant la porte du Saint-Sépulcre, près de Saint-Pastor.

Hospices, Bains, etc.—Les pèlerins latins trouvaient aisément à loger dans les vastes salles de l'Hôpital Saint-Jean qui recevait aussi les pauvres et les malades. Les abbayes avaient également leurs hôtelleries où les voyageurs étaient hébergés. Un plan de 1180 marque deux tavernes sur la rue du Mont-Syon. Les Hongrois avaient un pied-à-terre à quelque distance au nord du Saint-Sépulcre, les Allemands à Sainte-Marie sur la rue qui portait leur nom. Les Orientaux devaient se loger dans leurs quartiers, autour de leurs églises, les Arméniens à Saint-Jacques, les Jacobites à Sainte-Madeleine, les Grecs à la métochie de Saint-Sabas près la Tour de David ou encore à l'hospice dépendant du monastère du Sinai.

Une bulle de 1179 fait mention des bains (*balnea*) que possède l'abbaye du Mont-Syon à l'intérieur des murs. Les restes d'une installation balnéaire retrouvés en 1870 du côté de bâb es-Silsileh nous reportent au bain signalé en 1229 à proximité de la Boucherie. Les bains du Patriarche alimentés par l'eau du birket Hammâm el-Batrak (lac des bains du Patriarche) sont encore bien connus quoique abandonnés. Aux abords de l'église Saint-Martin il existait aussi un bain. Les autres n'ont aucune mention spéciale.

La porcherie du Patriarche confinait des terrains vagues situés vers l'angle nord-ouest du côté de la Tour de Tancrède.

Près de la Porte Saint-Étienne on marque un *palatium* appartenant à Sainte-Marie Latine. Quant au palais royal et à la citadelle nous n'avons rien à ajouter à ce qui a été dit au volume précédent, No. 61.

Les voûtes de certaines rues apparaissent à maintes reprises dans les chartes, en particulier celles du Change de l'Hôpital, de Robert, de Roger l'Anglais sur la rue du Temple, de Sainte-Marie la Petite dans la rue des Drapiers, et sous les maisons de Robert le Hongrois. " Presque toutes les rues, écrit Théodoric en 1172, sont construites dans le bas avec de grandes dalles, au-dessus la plupart ont des voûtes de pierre, percées de jours de distance en distance. Les maisons élevées en appareil soigné se terminent non pas avec des toits inclinés comme chez nous, mais avec des terrasses planes, propres à recevoir l'eau des pluies que l'on recueille dans des citernes pour l'usage des habitants qui n'usent pas d'autre eau. Les bois propres à l'industrie ou au chauffage sont chers, car le Liban, qui seul abonde en cèdres, en cyprès et en pins,

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est trop éloigné et les embuscades des ennemis en rendent l'accès impossible." Les observations de Rey (*Les Colonies Franques de Syrie*, p. 238) sur l'état forestier de la Syrie et de la Palestine corrigent ce que cette dernière réflexion d'un voyageur de passage présente de trop absolu.

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EXTRACTS FROM THE DIARY OF A FRANCISCAN PILGRIM OF THE 16th CENTURY

CONTRIBUTED BY H. C. LUKE

NOTE.—The hitherto unpublished Latin manuscript, from which I translate the following extracts concerning Jerusalem, came into my possession some twelve years ago. The manuscript, which is entitled “A Pilgrimage from Rome to Jerusalem,” is unsigned and undated, but, from internal evidence, must have been written somewhere about 1560. All that the manuscript reveals of its author is that he was a member of the Franciscan Order and a native of Italy.—H. C. L.

“Having arrived in the Holy City of Jerusalem we were lodged with the friars of St. Francis, on Mount Zion, although not in the convent, from which our friars have been expelled. The Turks and the Moors occupy that place as a mosque, together with the Holy Cænaculum and the Chapel of the Holy Ghost, which descended upon the Apostles on the day of Pentecost. The sites of other miracles, which took place on Mount Zion, are also in the hands of the Turks ; and then they took the Cænaculum and the Chapel of the Holy Ghost, and, eight years later, the cloister. In the year 1552 they seized, a little at a time, the whole of the monastery and large church which was situated at the side of the Cænaculum, on the very spot where Christ said to Thomas, *Infer manum tuam*. Behind the convent there is a stone, set in a wall so that it may not be lost, which is said to have been transported by an angel from Mount Sinai. Close by the place where stood this church are many other holy sites, such as the place where the Virgin Mary passed from this life to the other ; where she was anointed ; where the Apostle John the Evangelist celebrated mass. Some say that the Virgin Mary lived in these buildings for fourteen years after Christ’s Ascension. Here, too, is the place where St. James the Less was elected Bishop of Jerusalem ; the place where the lot for the Apostolate fell upon Matthias ; where Christ sent the Apostles out to preach ; where St. Stephen the Protomartyr was buried by his followers after he had been stoned, although his body, with that of St. Lawrence, lies in Rome, without the walls. Many other wonders took place in this church, of which vestiges still remain. The Cæna-

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culum and the Chapel of the Holy Ghost were at the side of the said church, somewhat higher up. We there observed a stone commemorating the spasm of the Blessed Virgin, who was as though dead when she saw her Son despised upon the cross. This stone was preserved and carried into the said monastery ; and, so that it should not be lost, the friars took care to place it in the lintel of one of the doors of the monastery.

“ Beyond Mount Zion, by the city wall, is to be seen the place where the Jews wished to stop the coffin containing the body of the Blessed Virgin when the Apostles were carrying her to burial in the Valley of Jehoshaphat ; but, as they did so, their arms and hands became rigid. At that time this place and the Mount were within the city. Ascending in this direction we found the cave where Peter wept bitterly after having denied Jesus Christ. From this place is seen the brook Kidron, which is now spanned by a small stone bridge. From this bridge, towards the upper part of the valley, begins the Valley of Jehoshaphat, which is not very long nor very wide : it is perhaps a mile in length and a stone’s throw, or perhaps a little more, in width. Below the bridge is the Valley of Siloam. In this brook the poor friars have been living, since their expulsion in 1552, in the place where stood their bakery. Here they celebrate, eat, and sleep, and bake the bread for themselves and for the religious of the Holy Sepulchre and of Bethlehem. These are things that would provoke tears if they were taken more deeply into consideration by our superiors and by the Pope. If the Almighty had not provided, everything would have been taken away from them. The monastery of Mount Zion stands outside the city ; we were accommodated in a place close to it, also outside the city, because the Turk, in the year 1548, caused the city to be enclosed within a new wall, changing the line of the old one. Thus the city has been contracted on the south, where is Mount Zion, and enlarged towards the north ; and so the convent of Mount Zion, which was formerly within the city, is now outside it. The converse is the case of the Holy Sepulchre, which once was without, but is now within, the city, together with Mount Calvary.

“ Having obtained permission from the Saracen monks who, against money, give permission to enter by night the convent of Mount Zion, and having received the keys, we were able, together with the monks, to visit the Holy Cænaculum, where Jesus Christ supped with

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His disciples, where He instituted the Sacrament of the Eucharist, and where He washed the feet of the Apostles. There is still to be seen the stone marking the place where Jesus pronounced that divine discourse after the supper (John xiii., *sqq.*) ; now the Cænaculum is a Saracen mosque. Above the Cænaculum is the Chapel of the Holy Ghost. In the middle is a wall which the Saracens have discovered. The Cænaculum is eleven paces long and seven paces wide. Below the Cænaculum we saw the cell where the Virgin Mary lived for several years after the ascension of Christ into heaven, and another, which housed St. John the Evangelist. David and Solomon are said to lie buried in an underground place ; we know from Holy Writ that their sepulchre is on Mount Zion (3 Kings ii. and xi. : *Sepultus est in ciuitate David patris sui*). For this reason the Saracens consider us unworthy of [owning] these places, where lie buried their Patriarchs David and Solomon ; for they hold the Patriarchs in great esteem, making them to be descended from the race of Mohammed. On this account they took away the holy monastery, having obtained it from the Grand Turk. In the year of the capture of the island of Rhodes [1521] there was only water in the brook when it rained. At the brook is a tomb, which some say is that of Absalom, others that of King Jehoshaphat, whence the valley is called the Valley of Jehoshaphat. Close to it is the valley and the garden of Gethsemane, and, near by in the Valley of Jehoshaphat, the tomb of the Blessed Virgin Mary, within a church. Twenty paces from this church, on Olivet, is a cave where Christ prayed many times and sweated drops of blood for us. It is a holy underground place, down which one descends eight steps ; almost in the middle is an open hole and within are pillars carved of the very rock of the cave. Here mass is said at times, especially in Holy Week. In these places there are many indulgences. By the entrance to Gethsemane is the place where Christ left the eight apostles and took with Him the other three, namely Peter, James, and John, and after a little while enjoined them to stop and watch while He went to the aforesaid cave and prayed to the Father.

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“ Before the entrance to the Holy Sepulchre each pilgrim pays nine *castellani* ; then come four or five Turkish officials to open the gate, together with their scribe, and when they have taken the names of

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the pilgrims and of their countries and have increased the amount of the fee, they open the gate with much to-do with their keys, taking away the seal. Having entered, we saluted the religious who live therein, and, all together, preceded by the cross, went in procession to visit the holy places in this great church, the friars at every holy place saying the appropriate prayers, followed by an antiphon. The Turks then closed and sealed the gate and went away, not returning until the next day or two days after. In the meantime the pilgrims consoled themselves with many visits to the holy places, above all to the Holy Sepulchre of Christ, a spot worthy of all veneration. . . . This sepulchre is built from east to west, for, when the sun rises, it enters by the larger chapel through the aforesaid door of the Holy Sepulchre. In the edicule, which, as I have said, is square (although the inside chapels are almost round), is a small chapel belonging to the Coptic Christians. . . . In perambulating the church, which is very large, we visited the green (1) stone on which Christ was anointed after His death. Close to this is the place where the Virgin Mary, with the other women, watched from afar when they placed Jesus Christ upon the cross ; it is distant a good stone's throw from Calvary. Afterwards we visited Mount Calvary, ascending to it by nineteen steps. There is the chapel where Jesus was crucified upon the cross. This chapel belongs to the friars of St. Francis. There are many lamps in the place, and beside it is the place where the cross was erected and placed in the hole, which is now to be seen surrounded with silver. The hole in the rock is a cubit in depth and a hand's breadth in width ; it is round. This chapel belongs to the Greeks. At the sides of the holes are two columns, showing where were set up the crosses of the thieves. To the right of the chapel is the rock which was rent when Christ died : *quia petræ scissæ sunt*. Underneath this same chapel, almost below the hole of the cross, is the place where was found the head of Adam, and the rent in the rock comes down as far as here. Having descended from Mount Calvary we saw six or seven tombs of Kings of this city, among them that of Godfrey of Bouillon, and of King Baldwin. . . . Around the church live the representatives of all the Christian nations, who have their special places and their lamps here ; those who live here are either priests or members of religious orders. First come the friars of St. Francis ; secondly, the Greeks ;

(1) The present Stone of Unction is a slab of pink marble.—H. C. L.

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thirdly, the Syrians ; fourth, the Jacobites ; fifth, the Georgians ; sixth, the Abyssinians ; seventh, the Copts ; eighth, the Nestorians ; ninth, the Armenians. Our friars of the Holy Sepulchre own twelve lamps in the chapel [of the Holy Sepulchre], and the other nations have also some."

H. C. LUKE.

THE CHRISTIAN COMMUNITIES IN THE HOLY SEPULCHRE

BY H. C. LUKE

Among the features which separate the Church of the Holy Sepulchre from the other sanctuaries of Christendom is the fact that it is not served by a single community, but is shared by many Christian denominations. This circumstance has been the controlling element in its history since the end of the Crusading Kingdom of Jerusalem. Its annals are primarily concerned with the claims to its shrines and chapels of the Churches of East and West, and with the fluctuations of their boundaries within its walls. In the following pages I have attempted to give a very rapid yet continuous survey of this aspect of the Holy Sepulchre's history: a comprehensive one would easily fill several volumes. It will involve, when it comes to be undertaken, not only a study of the countless works, both manuscript and printed, of the pilgrims and other travellers, who in the course of seven centuries have written accounts of the Holy Sepulchre; it will also necessitate a critical examination of many Firmans in Arabic, in Turkish, and in the Tataro-Arabic jargon employed by some of the Caucasian Mamelukes of Egypt, which the Moslem rulers of Palestine granted to the several communities in the Holy Sepulchre. The circumstance that these Firmans are not infrequently in contradiction with one another will not lighten the difficulties of the Holy Places Commission, when that body is constituted and has begun to address itself to the prosecution of its task.

In 1009, when Palestine lay within the dominions of the Fatimite Khalifs of Egypt, the eccentric and tyrannical Khalif Hakim bi-amr-illah ordered the destruction of the group of buildings, whose successors were subsequently to be united into the Church of the Holy Sepulchre. The buildings of Constantine, as restored by the Patriarch Modestus after their sack by the Persians in 614, were razed to the ground, or almost to the ground; only those parts of the foundations "whose demolition was difficult" and whose stones "could not be torn out without much trouble" (1) were suffered to remain. Eleven years later the Patriarch Nicephorus, who had previously been a carpenter

(1) Yahia Ibn Sa'id, quoted by Vincent and Abel, *Jerusalem*, vol. ii., p. 249.

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in Hakim's employ, made use of his acquaintance with the Khalif to secure permission for the Christians to resume their services "suivant n'importe quel rite ou n'importe quelle croyance . . . dans l'enceinte dite de l'église de la Qiâmeh et sur ses ruines" (1). Finally, twenty-nine years after its destruction, the Church of the Anastasis—that is, the Church surmounting the Tomb of the Saviour—was restored at the expense of the Emperor Constantine Monomachus. The restoration of Monomachus did not extend to the Martyrium, that is to say, to the buildings which had been erected over the sites of our Lord's Passion; it was left to the Crusaders, after the establishment of the Latin Kingdom of Jerusalem, to unite Anastasis and Martyrium, together with their dependent chapels and shrines, into one comprehensive cathedral. Partly by utilizing and adapting the existing buildings, mostly by new constructions, they left a church which to some extent in fabric, wholly in outline, is the Church of the Holy Sepulchre as we know it to-day.

While we read that, in the new cathedral, the Orthodox retained their former altar under the Triumphal Arch (2) together with the chapel in which was preserved their reliquary of the True Cross (3), and that the Armenians owned a chapel just within St. Mary's Gate (4), that mediæval porch, now walled up, which is situated in Christian Street immediately to the north of the present police post, the Latins were paramount in the church during the existence of the Latin Kingdom. Nevertheless, even at this time, most of the Eastern Churches celebrated their services under the roof of the Holy Sepulchre. In his *Libellus de Locis Sanctis* (5) the monk Theodoric, writing about 1172, gives the following account of the arrangements then in force: "Before the door of the choir is an altar of no small size, which, however, is only used by the Syrians (6) in their services. When the daily Latin services are over the Syrians are wont to sing their hymns either there outside the choir, or in one of the apses of the church; indeed, they have several small altars in the church, arranged and devoted to their own peculiar use. These are the religious sects which celebrate divine service in the church at Jerusalem: the Latins, Syrians,

(1) Vincent and Abel, *vol. cit.*, p. 250.

(2) *Ibid.*, p. 266.

(3) *Ibid.*, pp. 269-70.

(4) *Ibid.*, p. 269.

(5) English version published by the Palestine Pilgrims' Text Society, London, 1891.

(6) Theodoric distinguishes between the Orthodox Arabs and the Orthodox Greeks.

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Armenians, Greeks (1), Jacobites, and Nubians. All these differ from one another in language and in their manner of conducting divine service. The Jacobites use trumpets on their feast days, after the fashion of the Jews."

The Crusaders lost Jerusalem to Saladin in 1187, regained it under the Emperor Frederick II for the decade 1229-1239, and after that held it no more, although the Latin Kingdom maintained its foothold in the Holy Land until Acre, its last outpost, fell to the Mameluke Melek al-Ashraf in 1291. After 1239 the Saracens took control of the Holy Sepulchre, and gave the custody of its keys to the two Moslem families whose descendants still retain it. The end of undisputed Latin supremacy in the Holy Sepulchre synchronized with the end of Latin rule in Jerusalem; by the consent of the Moslem rulers, given in accordance with the ability to pay the heavy fees which they exacted, the Eastern Churches now secured their shares in the fabric (2). The Latin clergy were not expelled from the church, but by 1333 the Augustinian Canons of the Latin Kingdom are replaced by the Franciscans, who are henceforth the representatives of Latin Christianity in the Holy Sepulchre. By 1335 three Orthodox monks are established within it (3), and are soon followed by representatives of the other Eastern Churches, who, as we have seen from the extract from Theodoric's *Libellus* quoted above, were celebrating their services in it two centuries previously. The small chapel then known as St. Mary of Golgotha (now St. Mary of Egypt), which is the lower of the two chapels that occupy the projecting building in the north-east corner of the parvis, belonged to the Abyssinians (and is now Orthodox); the chapel of St. Michael (now in the hands of the Copts), which adjoins it on the south, then belonged to the Georgians, or, according to some authorities, to the Jacobites; that of St. John the Baptist, now St. James (the southern neighbour of St. Michael), belonged then, as it does now, to the Armenians. Ludolf of Sudheim, in 1348, finds "Latins, Greeks, Armenians, Nubians, Syrians and Georgians" in occupation, and also mentions the Nestorians—as *pessimi heretici*.

Notwithstanding the fact that the Holy Sepulchre was now

(1) Theodoric distinguishes between the Orthodox Arabs and the Orthodox Greeks.

(2) Cf. Jeffery, *A Brief Description of the Holy Sepulchre, etc.*, Cambridge, 1919, pp. 30-31.

(3) Vincent and Abel, *vol. cit.*, p. 291.

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accessible to all Churches, the Latins were still able, in the fifteenth century, to maintain a predominant position, largely thanks to the protection afforded to them by the Dukes of Burgundy. The man who obtained for them this assistance was the Burgundian knight Bertrandon de la Brocquière, perhaps the most interesting of the travellers and pilgrims of the fifteenth century. This nobleman, who visited Jerusalem in 1432, was esquire carver to the Duke of Burgundy, and it was his account of the condition of the Christians in the Holy Land that led his master to exert himself to fortify the position of the Latins in the Holy Sepulchre. De la Brocquière's description of his travels (1), while full of life and picturesque detail, is marked by accuracy and good sense, and betrays none of the credulity of so many of his predecessors. This is his account of the various branches of Christianity which he found in the Holy Sepulchre: "Among the free Christians there are but two Cordeliers who inhabit the Holy Sepulchre, and even they are oppressed by the Saracens; I can speak of it from my own knowledge, having been witness of it for two months. In the Church of the Holy Sepulchre reside also many other sorts of Christians, Jacobites, Armenians, Abyssinians from the country of Prester John, and Christians of the girdle; but of these the Franks suffer the greatest hardships."

Largely in consequence, no doubt, of the efforts of the Duke of Burgundy, the Latins improved their position to such an extent that before the end of the century they held the keys of the chapel surmounting the Tomb itself (2), and, among other shrines, the chapel of St. Mary and an altar on Calvary. The Chorus Dominorum and the Prison of Christ belonged as now to the Orthodox. In the Chapel of Calvary the Georgians took the place of the Armenians, who acquired instead a portion (which they still hold) of the galleries in the Rotunda. The Dominican Felix Faber of Ulm, in his discursive *Evagatorium* (3), whose epistle dedicatory is dated 1484, assigns to the Georgians Calvary and the chapel beneath it, together with the chapel of the

(1) Included, in an English version, in Wright, *Early Travels in Palestine*, London, 1848.

(2) Having dispossessed the Georgians, who held them at the time of the pilgrimage of Ludolf of Sudheim.

(3) Translated and published by the Palestine Pilgrims' Text Society, 2 vols., London, 1892.

CHRISTIAN COMMUNITIES IN HOLY SEPULCHRE

Invention of the Cross ; to the Jacobites the Stone of Unction and " a small chapel adjoining the Lord's monument " ; to the Abyssinians the Chapel of Derision, which is now in the hands of the Orthodox (1).

Two other fifteenth-century pilgrims deserve special notice in this connexion. The Franciscan Francesco Suriano, who was subsequently to become, for two periods, " Guardian of Mount Zion," that is to say, the head of the Franciscan Missions in the Holy Land, completed the first text of his *Trattato* (2) in 1485. In the twenty-third chapter of Golubovich's edition, which reproduces the second of the three texts of the *Trattato*, Suriano enumerates ten partners in the Holy Sepulchre, namely, Latins, Maronites, Greeks, Georgians, Abyssinians, Copts, Jacobites, Syrians or Christians of the Girdle, Armenians, and Nestorians ; and in the ten subsequent chapters he gives a mass of interesting (also outspoken and, it is to be feared, at times uncharitable) particulars of each. He does not, as a rule, define the portions of the Holy Sepulchre occupied by the several Churches, being more concerned with the " putrid heresies " of those not in communion with Rome ; but of the Nestorians, concerning whom the notices of mediæval writers in this connexion are scantier than are those dealing with the other Eastern Churches (3), he says that they own an altar by what is now the sacristy of the Franciscans.

In the interesting description (4) of his pilgrimage to Jerusalem in 1494 Pietro Casola, Canon of Milan Cathedral, enumerates nine communities as sharing the ownership of the Holy Sepulchre, namely, Latins, Greeks, Georgians, Armenians, Abyssinians, Syrians, Maronites, Jacobites, and people whom he calls Golbites. He describes the Orthodox occupancy of the Chorus Dominorum, and states that the chapel of the Jacobites is behind the Tomb itself ; while Calvary belongs to the Georgians and the Chapel of Derision to the Abyssinians. He finds the Armenians in possession of a " chapel which goes down by many steps under Mount Calvary "—perhaps meaning thereby the

(1) Cf. vol. i., pp. 431-439.

(2) *Il Trattato di Terra Santa e dell' Oriente*, edited by Father G. Golubovich, O.F.M., Milan, 1900.

(3) For the Nestorians in the Holy Sepulchre, cf. also Amico, *Trattato delle Pianta . . . di Terra Santa*, p. 32.

(4) Margaret Newett, *Canon Pietro Casola's Pilgrimage to Jerusalem in the year 1494*, Manchester University Press, 1907.

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Chapel of St. Helena. By "Golbites" the Canon presumably means the Copts.

Although Casola does not, as do some of the pilgrims, assign a part of the Holy Sepulchre to the "Christians of the Girdle," he refers to them on several occasions in the course of his narrative as having communities in Jerusalem, Ramleh, and elsewhere in Palestine. It may not be out of place, therefore, to ask ourselves who exactly were these people, these *Christiani della cintura*. Most of the mediæval authors refer to them as if they were a sect apart. Thus Sir John Maundeville, no very reliable guide, it is true, in enumerating the sects of Syria and Palestine, says: "There are others who are called Christians of the girdle, because they are all girt above." Roberto da Sanseverino, writing of Jerusalem in 1458, states that "the Christians of the Girdle are so called because their ancestors were converted by the miracles performed by Saint Thomas the Apostle with the girdle of the glorious Virgin Mary, which he received from her when she ascended into heaven. In remembrance of this, and in sign of devotion, when they enter the churches for worship, they put on a girdle made like those sold for the measure of the Holy Sepulchre. According to what people say the girdle they wear is exactly like that of the glorious Virgin." Similar accounts are given by Santo Brasca and other pilgrims (1); while Faber goes yet farther astray in blending Georgians, Nubians, and "Christians of the Cincture" into one impossible identity. Suriano is nearer the truth when he describes the eighth in his list of sects in the Holy Sepulchre as *Syriani, cioè cristiani de la cintura*. And Bertrandon de la Brocquière, who, as we have seen, includes them among the tenants of the Sepulchre, also refers to them, as does Casola, as inhabiting villages in Palestine. No foreign eastern sect would then be mingled with the local population in Palestinian villages; and it may be assumed with safety that the "Christians of the Girdle" were none other than the local native Orthodox Christians, the people who would now be described as the Arabophone flock of the Orthodox Patriarchate of Jerusalem. The mediæval writers almost invariably distinguish between the Orthodox Arabs on the one hand, and their hierarchy and monks in the Holy Sepulchre, who were mainly Greeks by race, on the other. The appellation "of the Girdle" may have originated from the edict issued by the

(1) Casola, p. 386, note 77.

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persecuting Khalif Mutawakil in A.D. 856, whereby Christians and Jews in his dominions were ordered to wear broad girdles of leather.

The sixteenth century witnesses the beginning of a change in the balance of power in the Holy Places. The conquest of Palestine by Sultan Selim I in 1517 from the Mameluke rulers of Egypt and the incorporation of the country within the Ottoman Empire inaugurates a renaissance of Orthodox influence at the expense of the Latins; and the Franciscans in Jerusalem are beset in the course of the century with many difficulties, such as the loss of the Cænaculum in 1547.

In the Holy Sepulchre the position is not materially altered, but in 1537 (or 1571) (1) the Copts erected a small chapel back to back with that covering the Tomb (2). This chapel shared the fate of the Rotunda in the fire of 1808, but, with it, was afterwards rebuilt in its present form. The anonymous sixteenth-century Franciscan, from whose manuscript description of the Holy Places I have translated extracts in the previous chapter, enumerates, as we have seen, the Latins, Greeks, Syrians, Jacobites, Georgians, Abyssinians, Copts, Nestorians, and Armenians as the occupants of the church.

An informative description of the Holy Sepulchre and its communities in the latter half of the sixteenth century is given by the Dutch traveller Dr. Leonhart Rauwolff (3), who visited Jerusalem in 1575. As permanent denizens of the Holy Sepulchre Rauwolff mentions the Latins, Abyssinians, Greeks, Armenians, Georgians, Nestorians, Syrians, and "Jacobites or Golti." It is to be noted that by "Syrians" he means Jacobites (he states that they own, as they do to this day, the House of St. Mark in the south-east quarter of Jerusalem), and that his "Jacobites or Golti" are the Copts. Of the Maronites he says that "these live not continually in the Temple of Mount Calvaria, but go often thither on Pilgrimages." In his careful account of the Holy Sepulchre Rauwolff places the Latins where they are at present, and the Orthodox in the Chorus Dominorum, also in Calvary,

(1) Vincent and Abel, *vol. cit.*, p. 294.

(2) Zuallardo, in 1587, speaks of an altar in the Holy Sepulchre used by "Goffiti Indiani." Can he be referring to the Church of Malabar, originally an offshoot of the Nestorian Church, but now in greater part in communion with the Jacobites?

(3) An English version of Rauwolff's work is included in John Ray, *A Collection of Curious Travels and Voyages*, London, 1693.

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“which they forced from the Georgians, as they [*sc.* the Georgians] did before from the Armenians, by giving money to the Turks.” The Copts have “the chapel behind the Sepulchre of Christ”; the Abyssinians “live in the Temple of Mount Calvaria, just by the church door towards the left, and have through their Lodging a peculiar way, so that without hindrance, according to their pleasure, they may go in and out.” The Georgians “are also possessed of their peculiar places, wherein they sing and exercise the Offices, and chiefly of one in the Church of Mount Calvaria, in the place near the Sepulchre of our Lord Christ, where He did first appear unto Mary Magdalen in the similitude of a Gardener, after His Resurrection.” Of the Nestorians Rauwolff only says that “some of their Priests live upon the Mount Calvaria in the Temple,” without specifying the precise locality.

The first half of the seventeenth century is mainly occupied by the struggle, which had now come to a head, between the Orthodox and the Latins for supremacy within the Holy Sepulchre. The former had as their spokesman in the capital the Œcumenical Patriarch, the latter were powerfully supported by successive French Ambassadors to the Porte. The battle raged most fiercely, with varying fortunes, during the years 1630–1637, Sultan Murad IV being then on the throne. In this brief period the right of pre-eminence (*prædominium*) in the Holy Places principally concerned, namely, the Holy Sepulchre, the Church of the Tomb of the Virgin near Gethsemane and the Basilica of the Nativity at Bethlehem, alternated no fewer than six times between the two protagonists (1). Finally, in October, 1637, Theophanes III, Patriarch of Jerusalem, obtained of the Sultan a Firman in favour of the Orthodox, and thereupon the dispute remained quiescent until it broke out with renewed violence at Easter, 1674. The English Ambassador to the Porte was then Sir John Finch, his French colleague the Marquis de Nointel; but the lengthy negotiations now inaugurated with Sultan Mehmed IV, in which these diplomatists took a large share, left the matter, on the whole, *in statu quo ante* (2).

(1) These events are related, from somewhat different points of view, in Papadopoulos, *Ἱστορία τῆς Ἐκκλησίας Ἱεροσολύμων*, *Jerusalem*, 1910, ch. 7, and Golubovich, *I Frati Minori nel Possesso de' Luoghi Santi di Gerusalemme e i falsi Firmani posseduti dai Greco-Elleni*, Florence, 1921. The Latin position is also summarized in the same writer's *La Questione de' Luoghi Santi* (extracted from the *Archivum Franciscanum Historicum*, vol. xiv), pp. 6–9.

(2) Cf. Abbott, *Under the Turk in Constantinople*, London, 1920, pp. 116 *sqq.*

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This century also saw the decline of some of the Eastern Churches in the Holy Sepulchre, the complete withdrawal of others. The Georgians, unable, owing to the exactions imposed by Persia on the Georgian Kingdom, to afford any longer the heavy dues demanded by the Turkish Government, retired from the church about 1644; a quarter of a century later the Abyssinians were forced to retreat to the roof of St. Helena's chapel, where they remain to the present day; we now hear no more of Nestorian participation in the fabric. Of the Maronite holdings we also hear no more: henceforth the Uniate Churches are represented in the Holy Sepulchre by the Latins.

In view of the outstanding position so long occupied by the Georgians in the Holy City, I may perhaps be permitted the following quotation from what I have written elsewhere (1): "An Armenian historian says of the Georgian Queen Tamara (reigned 1184-1212): 'Tamara made a treaty of peace with the Sultan of Damascus. . . . From that time the Sultan has treated the Christians more humanely. . . taxes on the monasteries are reduced. . . the pillage of pilgrims travelling to Jerusalem is forbidden, especially if they are Georgians. . . They (sc. the Georgians) are free from taxation in the Empire of the Sultans and in Jerusalem, where Tamara was held in great esteem.' According to another Armenian chronicler 'only the Georgians had the right to enter Jerusalem with flying colours and without paying tribute. The Saracens dare not insult them.' In deed, from the early days of Christianity the Georgians occupied a very special position in Jerusalem and the Holy Land. They ranked fourth in the Church of the Holy Sepulchre, where they owned the Chapel of the Invention of the Cross, and at one time they possessed eleven religious establishments in and around the Holy City. Dositheus I, Patriarch of Jerusalem, a contemporary of Queen Tamara, wrote that 'the pious Kings of Iberia have always been the protectors of the Holy Sepulchre and other sacred sites.' In so late a period as the sixteenth century the Georgians enjoyed immunities conceded to no other Christians in Jerusalem;

(1) Luke, *Anazolica*, London, 1924, ch. 10. For the Georgians in Jerusalem, cf. also Tsagareli, *Pamyatniki Gruzinskoi Szarimii v Soyuz Zemljei na Sinaje*, in No. 10 of the Review of the Russian Orthodox Palestine Society (*Pravoslavuii Palestinskii Sbornik*), Petrograd, 1888; extracts from Georgian codices in the Athlonite monastery of Iveron, given by Themeles in 'Εκατονταετηρίς τοῦ Πατριάρχου Ναυπλίου Ἀναστάσιου', *Jerusalem*, 1910, pp. 152-3; Williams, *The Holy City*, 2nd ed., vol. ii; Dowling, *Sketches of Georgian Church History*, London, 1912.

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and, had not their ancient autocephalous Church been absorbed by the Church of Russia when Russia absorbed Georgia, they would be there to this day. Their last possession, the Convent of the Holy Cross, the death-place of Rustaveli, lying in a shallow valley one and a half miles west of the city walls, is now the theological college of the Orthodox Patriarchate of Jerusalem; but Georgian inscriptions are still visible in fresco on the walls of the church."

Another Dutchman, the painter Cornelius van Bruyn (1), visiting Jerusalem in 1681, found that "in this Church of the holy Sepulcher there are always Nine Latin Priests, whose constant business it is to pray to God, and to take care of the holy Places. These are the Chief, and invested with the greatest Authority. Of the Greeks there are commonly seven; of the Armenians five, and of the Coptes one. There is not a Person that resides there besides them. Formerly the Abyssines and Syrians were Resident (2). The Maronites come thither and join with the Latins in their public Offices. The Latins are in possession of the greatest part of this Church: the Greeks have the Quire and the holy Sepulcher: the Armenians have in the Front of the Church a large Court, where they reside; but the other Christians that are there are crowded into a small Apartment."

The situation at the close of the seventeenth century is described by the Reverend Henry Maundrell, who, as Chaplain to the Factory of the English Levant Company at Aleppo, visited Jerusalem in 1697, in the following words (3): "In galleries round about the church, and also in little buildings annexed to it on the outside, are certain apartments for the reception of friars and pilgrims; and in these places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it by the appointment of the Turks, such as the Latins, Greeks, Syrians, Armenians, Abyssinians, Georgians, Nestorians, Cophaites, Maronites, etc., all which had anciently their several apartments in the church; but

(1) The English version was published as *A Voyage to the Levant*, London, 1702.

(2) Although the Abyssinians then resided on the roof of St. Helena's Chapel, van Bruyn evidently regards that locality as outside the Holy Sepulchre proper. The Jacobites, while maintaining their chapel at the western end of the Rotunda, which they have never ceased to hold, did not actually reside within the precincts, and are for this reason, presumably, omitted.

(3) *A Journey from Aleppo to Jerusalem and East*, 1697, Oxford, 1703.

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these have all, except four, forsaken their quarters, not being able to sustain the severe rents and extortions which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Cophtites keep their footing still ; but of these four the Cophtites have now only one poor representative of their nation left ; and the Armenians are run so much in debt that it is supposed they are hastening apace to follow the examples of their brethren, who have deserted before them."

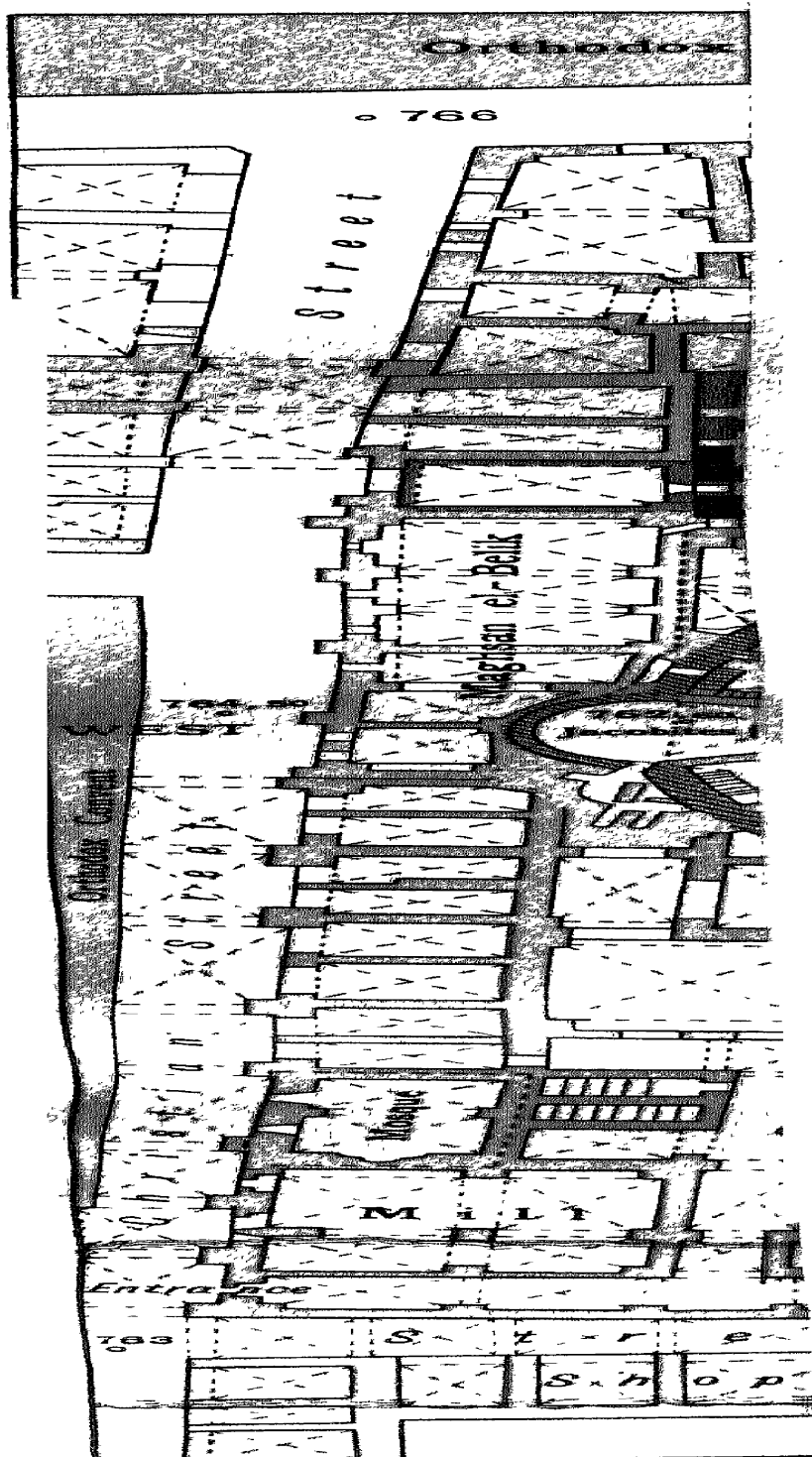
Maundrell seems to have overlooked the Jacobites, and he says nothing of the Abyssinians on the roof of the Chapel of St. Helena ; otherwise his account may be regarded as reliable. The eighteenth century saw some improvement in the financial position of those whom he found tottering on the verge of bankruptcy, and since his day there have been no more withdrawals. Gradually, during the eighteenth century, the respective shares of the surviving communities became consolidated, and were not materially affected by the fire of 1808 and the subsequent reconstruction of the Rotunda.

The accompanying plan, No. 46, adapted by permission from that made by Dr. Schick in 1885 and amended by Dr. Mommert in 1898 for the German Palestine Society, shows the position of the several communities as now established under the *status quo*. It will not, of course, have been forgotten that it was an aspect of the question concerning the Holy Places which, by exacerbating the general Eastern Question, brought about the Crimean War. A settlement was reached in 1878 at the Congress of Berlin ; and Article LXII of the Treaty of Berlin reads as follows : " It is well understood that no alterations can be made in the *status quo* of the Holy Places." Thus it will readily be realized how the words *status quo* have assumed so tremendous a significance in matters affecting the Holy Sepulchre, for it is to them that appeal is made in all questions which still arise within those sacred and much contested walls.

In conclusion, it may be added that in 1885 the Orthodox Patriarch Nicodemus assigned to the Church of England, for the celebration of Anglican services, the Chapel of Abraham in the Convent of the same name, adjoining Golgotha on the south. This act of courtesy constitutes a privilege, not a right, and does not imply that the ownership of the chapel is vested in the Church of England.

H. C. LUKE.

The ground-floor



THE TILES OF THE CHURCH OF ST. JAMES OF JERUSALEM

BY GEORGE ANTONIUS

The Armenian Church of St. James prides itself on the possession of a set, unfortunately incomplete, of ceramic tiles of unusual interest. They are to be found, for the most part, in the Echmiadzin Chapel on the south side of the church, in two vertical rows facing each other, of which one adorns the northern and the other the southern walls of the chapel. A few more may be seen in a remote part of the convent, on the wall of a priest's cell, where they form a quaint dado beneath the window-sill. These tiles, of which there are thirty-seven altogether, are all that is left of a larger set of three hundred, originally brought to Jerusalem in the first quarter of the eighteenth century, by pious Armenians. They were votive offerings, as the inscriptions on some of them testify, which had been specially ordered and made in Kutahia for the decoration of the Church of the Holy Sepulchre. But, for various reasons, this intention was never fulfilled ; the tiles were set up elsewhere. In course of time they were destroyed or scattered, and only thirty-seven remain.

Eight of these tiles are reproduced here (Nos. 47 to 54), by the courtesy of M. Christophe A. Nomico, whose learned monograph (1) throws fresh and interesting light on their origin and manufacture. They are of uniform size, namely, 7 by 7 inches, or rather they were, for some have had their edges worn away or have been truncated in the process of setting up. The pictures are in bright colours (green, yellow, and blue, and sometimes purple and red) on a background which is invariably white ; while the subjects are either scenes from the Old and New Testaments, or images of saints. They were manufactured in Kutahia, at the beginning of the eighteenth century, that is to say, at a time when the artistic traditions, if not the processes, of the great Anatolian and Syrian ceramists of the fifteenth and sixteenth centuries had become virtually extinct and the art of the faience decorator was

(1) "*Τὰ χριστιανικὰ κεραμουρήματα τοῦ Ἀρμενικοῦ Πατριάρχῃου τῶν Ἱεροσολύμων*," ed. Kasimatis, Alexandria, 1922.

THE ARMENIAN CATHEDRAL OF ST. JAMES

in decadence. Hence the primitive designs, the crude ornamentation. Yet the pictures are not devoid of beauty. Though their perspective is rudimentary and the composition of their groups hardly more cunning than that of a conscientious child, the effect is one of peculiar charm and freshness. The tile representing our Lord's entry into Jerusalem (No. 49) is perhaps the most characteristic, both of the naïve conception of the artist and the fidelity with which he sought to reproduce every detail of the holy episode: the waving of palms and spreading of raiments, with an onlooker perched on a tree. Another, which represents the beheading of John the Baptist (No. 48), is interesting as showing, in the figure of Salome, distinct traces of Persian influence, with a distant echo of Chinese mannerisms.

For it must be remembered that when these tiles were manufactured, at the beginning of the eighteenth century, the art of the Anatolian ceramist was well-nigh at its lowest ebb and was readily influenced by the more individual methods of his Persian neighbour. The decline began about the end of the sixteenth century at a time when a marked, though somewhat short-lived, revival of this and other arts was taking place in Persia. As time went on, the great traditions of the earlier centuries were forgotten and lost, and a new and inferior art arose, confined almost exclusively to Kutahia and to the fabrication of small objects, such as plates, cups, tiles, and egg-shaped ornaments. The artisans were Armenian Christians who could copy, albeit clumsily, the processes of their predecessors, but lacked their decorative genius. Moreover, they were gradually turning their art to new uses. Hitherto, they had worked exclusively for their Turkish masters whose houses and mosques they had adorned. But now the great age of building had passed, and they turned their attention to their own needs, to their houses and their churches. Christian decoration, however, involved saints with human figures, of which there were in Asia Minor no traditions to observe or models to copy. Hence the primitive designs, and the immature drawing, in these tiles which are a fair sample of the production of the period. Their manufacture shows that the ceramists of Kutahia could still imitate the processes of the sixteenth century, with a fair measure of success; but the pictorial talent in them is rude and primitive, as of an art in its infancy.

It may not be out of place to say a word here about the possibilities



No. 47.

St. George and the Dragon.



No. 48.

Execution of John the Baptist.



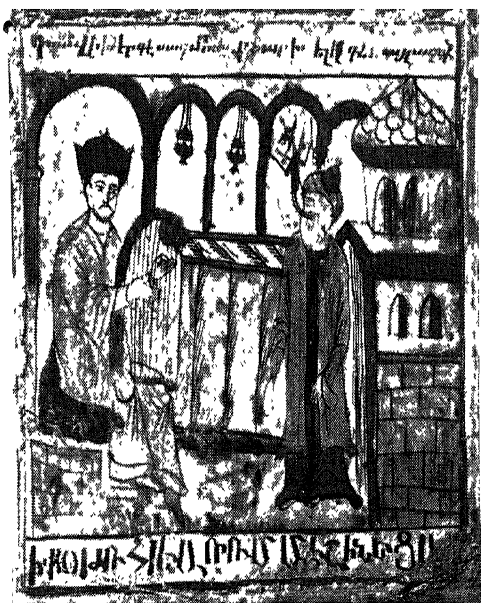
No. 49.

Our Lord's entry into Jerusalem.



No. 50.

The Virgin and Child.



No. 51.

David playing on the Harp.



No. 52.

The Miracle of Lazarus.



No. 53.

The Descent from the Cross.



No. 54.

The Resurrection.

THE ARMENIAN CATHEDRAL OF ST. JAMES

of a revival of the Anatolian ceramic art. Of late years there has been displayed a new activity in Kutahia and other centres in Asia Minor, which is taking the form of a striving after the forms and the designs of the sixteenth century. The Pro-Jerusalem Society have seen in this the seeds of a possible revival, and have established a workshop in Jerusalem, with an Armenian Christian artisan from Kutahia at its head, where experiments have been actively conducted during the last five years. The immediate object of these experiments is to produce the coloured tiles required for the repairs to the Dome of the Rock. But they have another end in view, which is to collaborate in the endeavour to revive the craft. The possibilities are immense, and it must be owned that whatever success may be achieved will be due, in the first place, to the humble artisans of Kutahia who have preserved and handed down all that was left of the processes of the "*belle époque*."

G. ANTONIUS.

A BRIEF DESCRIPTION OF THE WORK DONE BY THE LOCAL CRAFTSMEN AT GOVERNMENT HOUSE

BY C. R. ASHBEE

One of the most interesting pieces of constructive work that was done during the first year of the Civil Administration, a direct outcome of the Pro-Jerusalem Society's activities and experiments, was the work of furnishing and decorating at Government House. It is interesting as showing what can be done in Palestine by Palestinians, and still more as showing the method and traditions of labour that have perforce to be followed, and the difficulties which have to be faced in the work of practical administration.

There were four rooms to decorate and furnish, some £E.3,000 to spend, and the question was, should this be done from England, by Maple or Waring, or some other firm, or could it be done in Jerusalem by local craftsmen? His Excellency the High Commissioner decided on the local venture, and put the work in my hands. The experiment was not purely æsthetic; it was also human. I think that all constructive ventures in the crafts have their human side, and may be submitted to a human as well as a merely æsthetic test; for it is a fact daily growing clearer to us that in these days of the industrial helot state, with its infinite subdivisions of mechanical labour, we often get better value for our money from work produced among groups of men working happily and humanly together, and conscious of their own personal creation, than from work produced in the impersonal factory.

In the Government House work we employed six main groups of craftsmen:

- masons
- ceramic painters and tile-makers
- blacksmiths
- cabinet-makers, carvers and upholsterers
- weavers
- glass-blowers

WORK DONE AT GOVERNMENT HOUSE, JERUSALEM

Including the subordinate crafts in each case, the machine-minders, the seamstresses, the journeymen and labourers, there were from forty to fifty craftsmen employed over a great many months. They were practically all Palestinian, and all the work was local with the exception of the silks, which I had woven in Cairo, and the carpets which I selected for the colour schemes I needed. The stone was local marble (Missi Yahudi) and sandstone, the clay was local clay, the cotton and wool, though imported, were made up at the Jerusalem looms, and the glass was from Hebron. Wood there was none in the country, so my selection was limited to such slight and carefully hidden stocks, Indian woods mainly, as had been left over from the wastage of the war.

The chief difficulty, and it is the difficulty familiar to every administrator in Palestine, was labour co-ordination. How were all these different races and religions, with their various traditions and customs, to be got to work together? In Jerusalem we had not only every variety of race and language as a natural condition, but on the top of it all the disorganization of the war, and the chronic confusion which industrialism has introduced into the crafts, a condition that is now rapidly disintegrating the traditional methods of the East, as it has long ago destroyed those of our western workshops.

But craftsmanship and the love of craftsmanship—the cunning of a man's own right hand—was found here to be, as so often before in human story, a great amalgam; and it was interesting to observe how all these different work-people, Moslems, Christians, Jews; English, French, German; Greeks, Armenians, Syrians, Poles, and Russians, with no common language, and who when the machine-guns of the mandatory Power patrol the streets are ready to be at each others' throats, were working, jesting, and in the end banqueting harmoniously together. Of my four foremen, one talked Greek, Arabic, and French; the second Arabic, French, and Armenian; the third German and Arabic; and the fourth Arabic and Turkish. Among the Jewish carvers, upholsterers, and seamstresses the languages were Yiddish, Polish, Russian, and there may have been a dash of classic Hebrew and American Bowery English. Whatever the æsthetic merits of the work may be which this polyglot community produced, it was an object-lesson in the futility of political methods as set beside the cohesive power of the arts and crafts when practised rather than talked about.

WORK DONE AT GOVERNMENT HOUSE, JERUSALEM

I give here three illustrations, one of the drawing-room (No. 55) and two of the dining-room (Nos. 56, 57). In the first will be seen some of the wood-work and the treatment of the walls, the hangings, and the inlaid and other furniture. The scheme was a greenish blue with purple and gold. In the latter the effect was got by following the blue turquoise and green pattern work designs of certain traditional sixteenth-century colour schemes in the Dome of the Rock. In the rendering of these schemes the Kutahia workmen are masters.

My plan for the completion of the dining-room some day is to carry the rich blue panelling and tile work up to the curve of the dome, on the wall opposite the large window. This will give their full value to the golden "*atlas*" hangings, and to the sideboard with its peachblossom marble and its carved and gilded Indian woods (No. 57).

Two other rooms were worked out, the Library in a scheme of grey and raisin-coloured silks, and Lady Samuel's boudoir in white with dark indigo and red striped Bethlehem hangings. In the details of the design I worked to no style, but tried to make things that should first serve their needs and then have about them something of the character of the country. There are many essentially Syrian forms, such as the twisted cord, the corded hoop, and similar simple patterns and mouldings that are Byzantine or Arabic in character and go well in local stone and wood.

The electroliers were made of Hebron glass in great pendant clusters of blue and white mosque lamps and hanging bead work. One hopes that this method of light, which will always need some sort of shell or screen around the glass bulb, may help revive a beautiful if unhappy craft that has fallen on such evil days. The Pro-Jerusalem Society was just engaged in its Hebron glass experiments, so a special furnace was constructed below the Via Dolorosa at the new tile works of the Dome of Rock pottery. And during the making of this glass a curious and significant thing happened. It was of the utmost importance that the work should be done by a certain date, but nothing could move the old Moslem craftsmen. They would conform to no time conditions I desired to impose. And why? Because their craft of glass-blowing was implicit with the seasons of Palestinian agriculture. "If," said they, "the High Commissioner desired their glass he must first wait till the tomato crop was harvested." And wait we had to. "Why should these things be hurried?" said the old Moslem crafts-



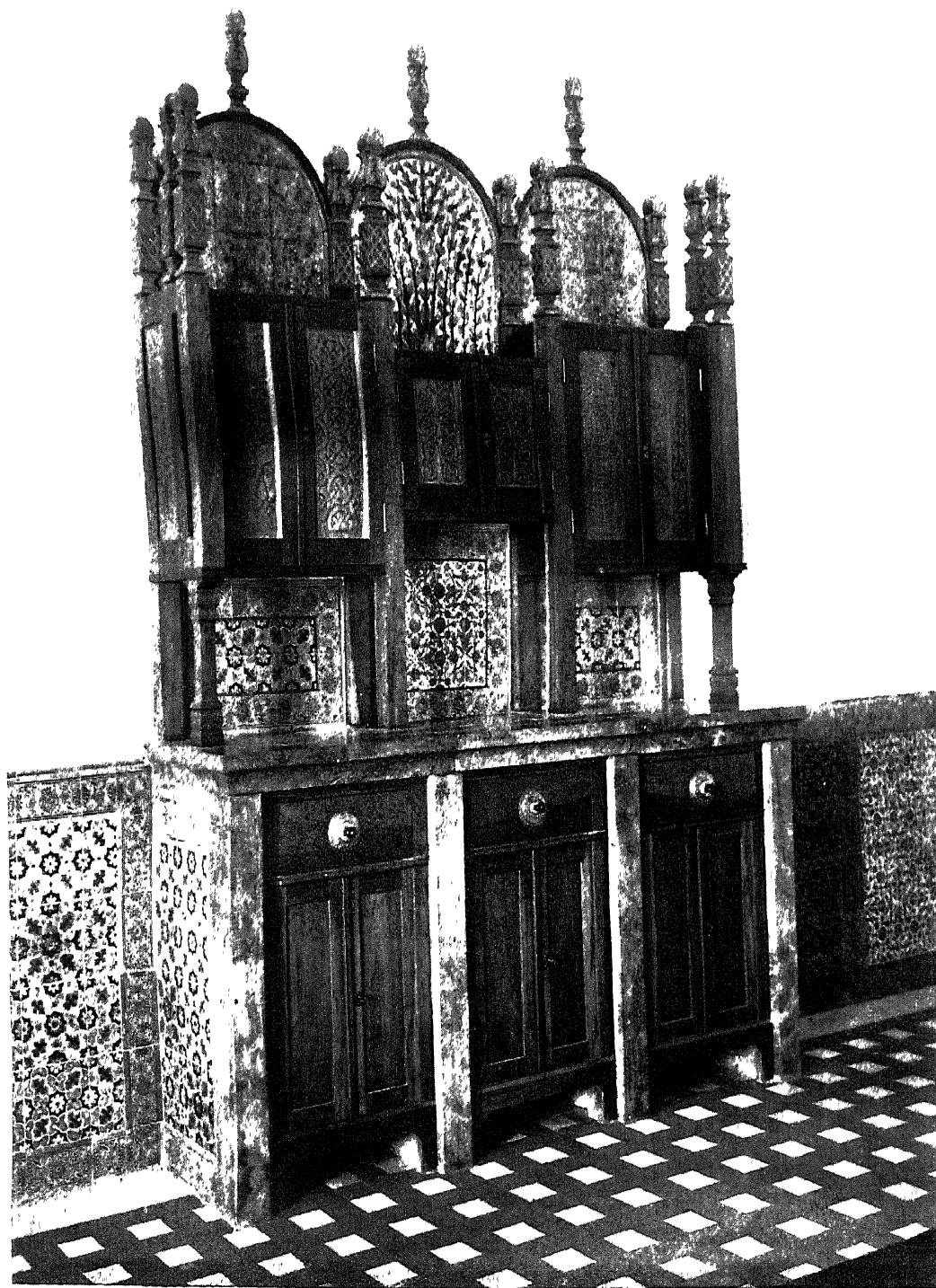
Government House, Jerusalem. The Drawing-room.

No. 55.



Government House, Jerusalem. The Dining-room.

No. 56.



Government House, Jerusalem. The sideboard in the Dining-room, designed by C. R. Ashbee.

No. 57.

WORK DONE AT GOVERNMENT HOUSE, JERUSALEM

men. "You cannot hurry the seasons. God's blessing rests on those who observe His ways and do not hustle. Hustling is a western disease and connotes factories, and mechanical transport and faithlessness, with other evils that are coming upon this land. But Allah is merciful!" There is a slender hope He yet may grant His blessing. Every evening after the last form was drawn from the fire the old glass-worker spread his prayer-mat out beside his furnace, and he and his two assistants would ask that blessing on their work.

C. R. ASHBEE.

Jerusalem, July 1922.

AN ACCOUNT OF THE NEW JEWISH GARDEN CITIES, ETC., AND THE MODIFICATIONS THEY ENTAIL IN THE TOWN PLAN

BY C. R. ASHBEE

Among the most interesting developments in the modern constructive work of Jerusalem are the various plans and proposals for building upon which different Jewish groups are engaged under the auspices, for the most part, of the Palestine Land Development Company.

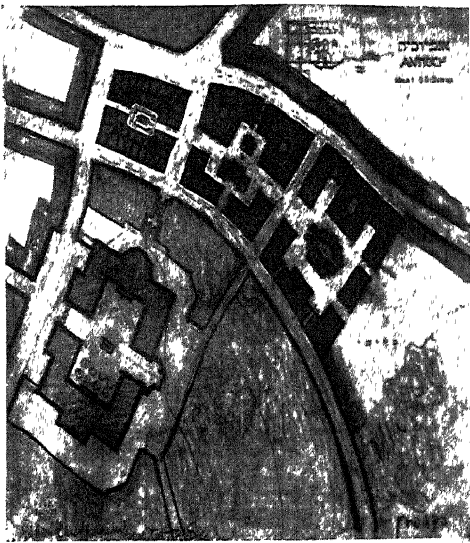
I am indebted for the information here following partly to Dr. Ruppin, the chairman of the company, with whom it was my privilege to serve for many months upon the Central Town Planning Commission, and partly to the architect of the company, Mr. Kauffmann, many of whose plans I am showing here, and all of which had to come before me in my capacity as Civic Adviser and Secretary of the Jerusalem Town Planning Commission. In several instances it has been my business to modify and to co-ordinate.

If reference be made again to the key plan No. 34 on page 17 it will be seen how these specifically Jewish schemes are being linked on to the general town planning of the city. There are five so far, and I would say a word or two as to each: Antiochus, Talpioth, Janjirieh, Boneh Bayit, and Antimus Porah. With the exception of Antiochus, which is in Part I of the Plan, they occupy the parts to the south and west of the city.

ANTIOCHUS

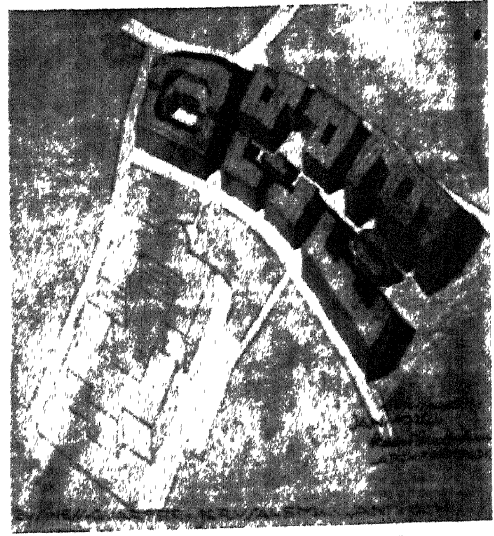
The decision to sell some of the lands of the Orthodox Patriarchate of Jerusalem brought into the market the land at the corner of the Mamilla Cemetery (see No. 41 on page 23).

An important road improvement was carried out at this point, on a very uneasy corner in between two rather steep slopes, and the higher portion of the land to the south-west of the new road had



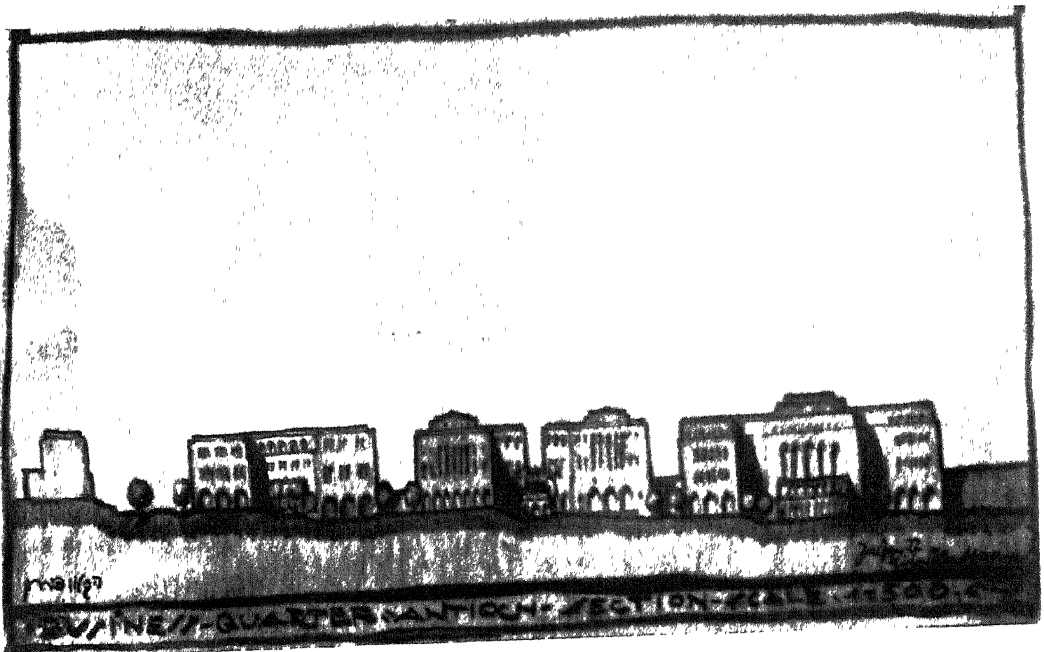
Block plan of Antiochus

No. 58.



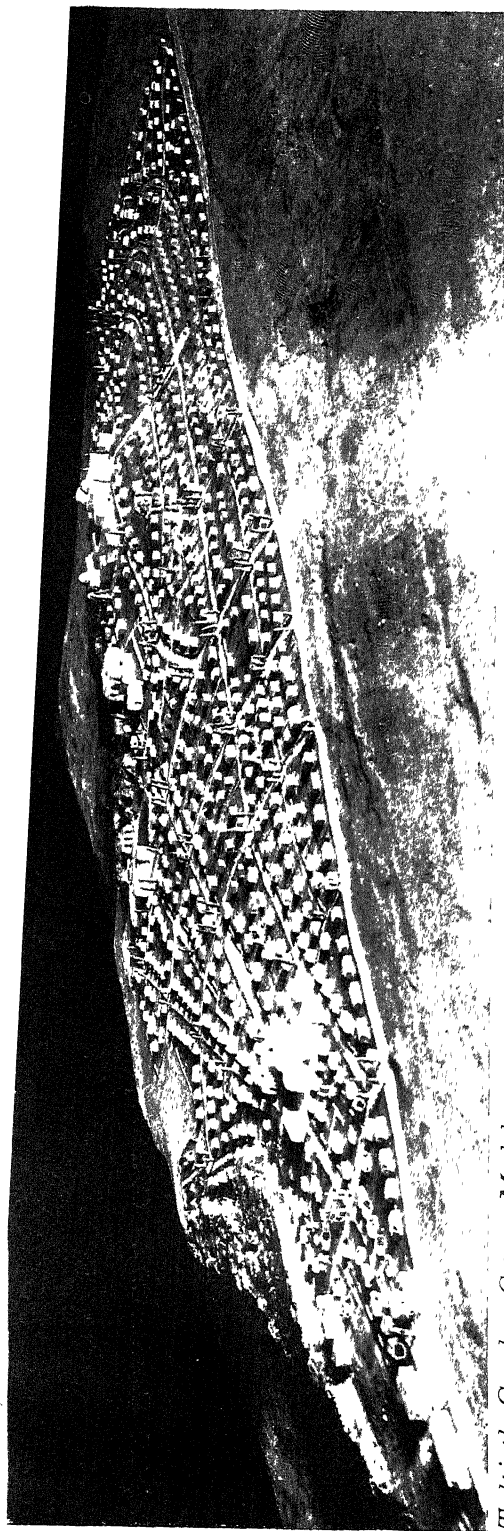
*Model of block plan of Antiochus,
with British Government's plan
shown in outline.*

No. 59.



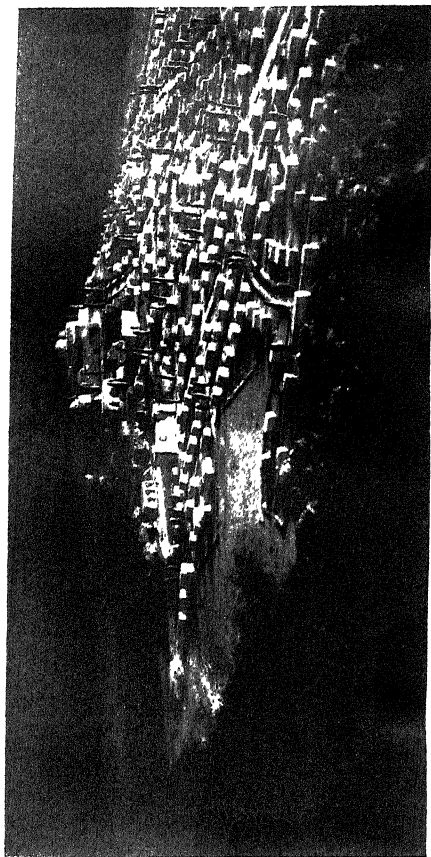
Elevation of block plan. Antiochus.

No. 60.



Talpooth Garden City Model

No. 63.



Talpooth Garden City Model.

No. 64.

THE NEW JEWISH GARDEN CITIES

already been given by the Greek Patriarch, to the Turkish Administration, for a public building. This plot is shown at the top of plan No. 41, as "B. Government's plot," and the suggested building upon it is indicated in outline in No. 59. The new plans for Antiochus had therefore to take these two facts into consideration. It will be seen in the architect's block plan No. 58 and the photograph of his model No. 59 that this proposed public building must in the future determine the axis of the new Ridge Road; also the new corner of the road from the Post Office to the railway station has been a dominating feature. But even more important has been the linking up of the Antiochus group with the Ridge Road, and the plans shown here should be compared with that on p. 23. When the new town plan for this area was under consideration a co-ordination was envisaged of the following: the Jaffa Gate improvement scheme (see No. 40), the opening out in front of the Jaffa Gate, including the new market, the park reservation in the valley of Mes, and the proposed new hotel in the Ard es Sillam (see No. 41).

The accommodation which the present Antiochus scheme provides, and some of which is shown on the plan, is as follows: on a total new area of 19,270 square pica, approximately 200 shops. About 50 of these are small bazaars. There are further four buildings for banks, each building site being 1,000 square metres, and there are offices and ware houses. The elevation No. 60 is shown through the proposed Sûq and shop buildings.

THE TALPIOTH GARDEN CITY

The proposed suburb lies to the south of Jerusalem beyond the station, and the key plan on p. 17 already referred to shows it as No. VI. The plan No. 61 explains the relation of the site to the Holy City, to the Bethlehem road, the railway station, and the monastery of Mar Elias. The proposed garden city is to be on high ground; a part of it at one time was the landing station for aeroplanes. The photographs of the architect's contour plan and models Nos. 62, 63, 64, give an idea of the disposition.

The total area is given as 1,859,544 square pica, or 1,068,650 square metres, from which have to be deducted the area for roads.

THE NEW JEWISH GARDEN CITIES

The accommodation proposed is as follows, and this should be studied on the plan No. 62, upon which also the contours are shown.

Private plots with houses : ca. 800.

Town Hall.

Hotel.

Baths.

Post Office.

Co-operative distributive store for food-stuffs.

Theatre.

Academy.

Synagogue.

Hospital.

The area allowed for parks and plantations is given as 160,892 square pics (92,450 square metres), and for the sporting ground 21,936 square pics (12,600 square metres), making a total area for public open space reservation of 28,873 square pics (16,550 square metres), and a net area for plots of 1,294,658 square pics (801,488 square metres).

An extract from Mr. Kauffmann's explanatory Report is worth quoting, and in the language of the Report. It should be read in conjunction with the drawings. "Die natürliche form Talpioth's bedingt seine städtebauliche Gestaltung. Die Kuppe des ovalen Berges wird bekrönt von weiten und grossartig gedachten Monumentalbauten. Hier in diesem kulminationspunkt des Ganzen sei praktisch und ideell alles zusammengefasst, was eine grosse Menschengemeinschaft haben und Krönen soll."

The planning and the dream are symbolic of Zionist activities, and it is interesting to note how these are already modifying the town plan of Jerusalem. That it will all materialize as set forth in Mr. Kauffmann's Report and drawings is improbable, but one must admire the enthusiasm and the hope.

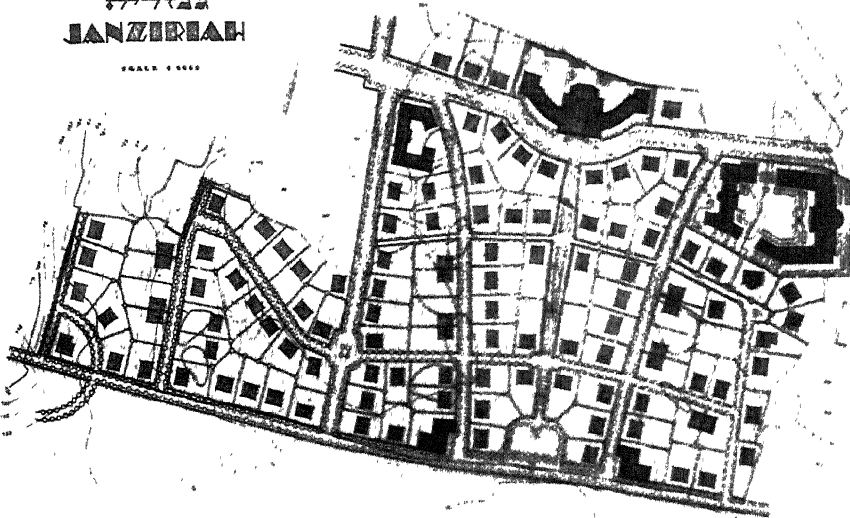
THE JANJIRIEH GARDEN CITY

This is a less ambitious undertaking (see No. 65), and one that will more readily come together with the English, Greek, and Moslem building projects in this, the south-western area of the city, in which one of the principal building developments is to be anticipated.

The total area is 212,000 square pics (about 120,000 square

٧٧٧٧٧٧
JANZIRIAH

SCALE 1:5000



PREPARED BY THE
CITY OF JERUSALEM
DEPARTMENT OF PLANNING

NOT TO BE USED
FOR ANY OTHER PURPOSE

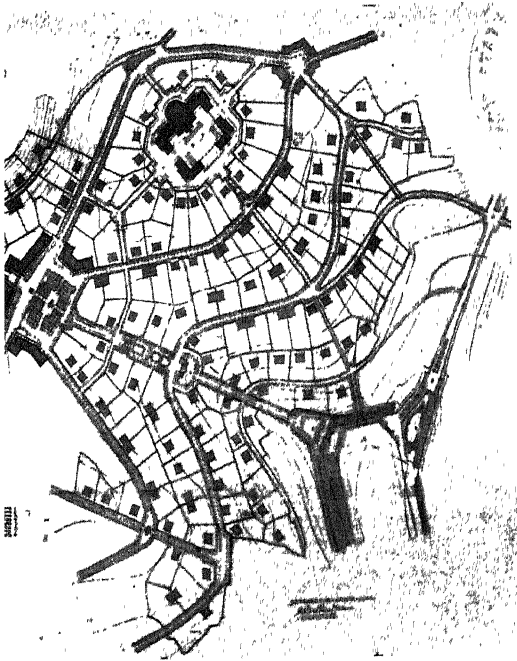
Janziriah Garden City. Block plan.

N. 65.



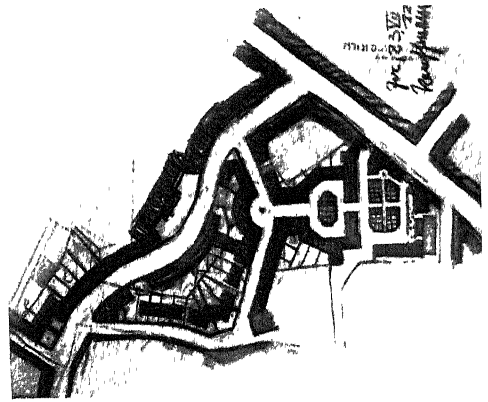
*The Proposed Synagogue.
Janziriah Garden City.*

N. 66.



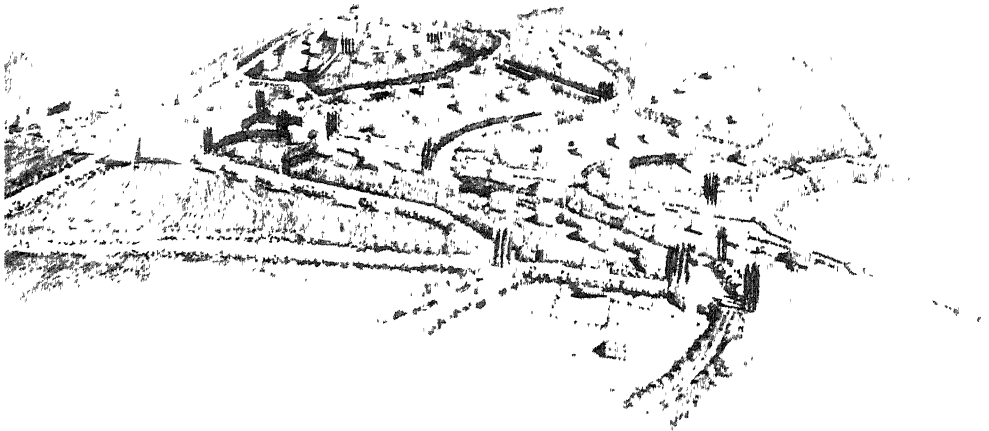
No. 67.

Bayit Garden City. Key plan.



No. 68.

Antimus Porah in the Jaffa Road. Block plan.



Bayit Garden City. Model.

No. 69.

THE NEW JEWISH GARDEN CITIES

metres), net 163,000 pics (about 94,000 square metres); there are 114 plots reserved for private building, besides plots for business premises, a Hebrew high school, a synagogue, etc. The plan should be carefully studied, it explains itself, and the contours are shown. The architect contributes with the above figures a sketch of the synagogue which it is proposed to erect upon the high land to the north of the site (No. 66).

THE BONEH BAYIT (GARDEN CITY) (NOW "BETH-HAKEREM")

The last of the proposed Jewish enterprises which has so far been incorporated into the Jerusalem town plan is the garden city planned on the road to Ain Karem; it is No. VIII on the key plan on page 17. It covers approximately 280 dunems of land. The contours on the plan are characteristic of Judæan landscape and well worth noting (No. 67), as also the manner in which the architect has handled them. See in this connection the photograph of the model (No. 69). The accommodation provided is as follows

School.

Public hall.

Synagogue.

Sports ground.

Play-ground.

Co-operative distributive stores.

Twenty-four per cent. of the total area is devoted to roads, open spaces, green belt area, and public building, and there are 148 separate lots, of which 29 are 1 dunem in area and 119 two dunem.

ANTIMUS PORAH IN THE JAFFA ROAD

One other minor Jewish enterprise is worth noting in so far as it affects the modification of the town plan; it is the treatment of the piece of land skirting the Jaffa road from the point where at present the cinema stands, northwards through the old sports ground and westwards towards Tabitha Cumi. The architect's block plan is given (No. 68).

C. R. ASHBEE.

Jerusalem, August 1922.

A PROVISIONAL BIBLIOGRAPHY OF THE
MOSLEM ARCHITECTURE OF SYRIA AND
PALESTINE

BY K. A. C. CRESWELL, M.R.A.S., HON. A.R.I.B. A.

A PROVISIONAL BIBLIOGRAPHY OF THE MOSLEM ARCHITECTURE OF SYRIA AND PALESTINE

By K. A. C. CRESWELL, M.R.A.S., HON. A.R.I.B.A.

FOREWORD

The following bibliography forms one section of a *Bibliography of the Architecture, Arts, and Crafts of Islam*, the completion of which was stopped by the war. In its present state it consists of about 4,700 different entries under "Authors," and about 6,700 under "Subjects." It is not possible to publish it now in the form of a book, and I am accordingly endeavouring to publish sections of it as opportunity offers. The section on the Moslem Architecture of India has already appeared in the *Indian Antiquary*, May and September 1922. I may add that I have personally seen and examined every item in the following list (except those marked *), either in the libraries of the British Museum, the India Office, the Royal Asiatic Society, the Royal Institute of British Architects, the Art Library at South Kensington or elsewhere. I shall be extremely grateful to those readers who are kind enough to notify me of omissions.

Arrangement:

- I. Guide-books.
- II. General Works.
- III. For Jerusalem only.
- IV. For Qusair 'Amra only.
- V. For the Palace of Mshattâ only.

I. GUIDE-BOOKS

A Guide-book to Central Palestine, Samaria and Southern Galilee, including Nablus, Arsuf, Haifa, Acre, Nazareth, Tiberias and their Districts, with Historical Appendix and four Maps. Based upon the well-known enemy publication **BAEDEKER'S PALESTINE & SYRIA**, and augmented by numerous additions. Sm. 8vo, pp. iii.

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* I have not seen this memoir.

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TABLE OF TREES PLANTED IN THE JERUSALEM STREETS AND GARDENS,
DURING THE SEASON 1921-22. THE TABLE FOLLOWS THE ORDER OF THE
PRECEDING YEAR

SPECIES.	Citadel Gardens.	Citadel to Beldeh.	Post Office Square.	Post Office to Municipal Garden.	Municipal Garden to Feingold's.	Feingold's to end of Jaffa Road.	Armenian Convent land (a) upper part.	Armenian Convent land (b) lower part.	Outside Muscovia.	By Italian Hospital.	By Herod's Gate.	Raschidieh School Garden.	Outside Raschidieh School.	Mauritan.	Muslim Cemetery (Kaschidieh).	Muslim Cemetery (towards station).	Roads round Macrae Estate.	Abu Libya Garden.	Al Asail Open Garden.	Way-Y-Joz (C. R. Ashbee).	American Colony.	Nebi Samuel (Shakh).	Outside Police Station and by water standard.	Beldeh to Cemetery.	Damascus Gate.
Cypress ..	175	1	8	1	—	14	1	—	9	15	—	28	2	—	52	—	—	—	—	—	7	35	—	—	1
Almond ..	21	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—
Eilanthus ..	12	—	1	—	—	5	—	—	—	—	6	—	—	—	7	—	—	14	—	—	—	—	—	—	—
Olive ..	43	—	4	—	—	—	—	—	—	2	—	—	—	—	—	—	—	20	—	—	—	—	—	—	—
Eucalyptus ..	15	3	14	9	32	37	20	13	—	4	—	16	28	3	14	—	—	4	—	—	—	15	7	—	—
Pepper ..	30	—	—	—	2	—	15	11	—	—	22	—	—	—	—	—	—	4	—	—	—	—	—	—	—
Acacia ..	132	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—
Quince ..	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Casuarina ..	141	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Brachychiton ..	14	—	—	10	27	22	22	9	—	2	7	12	17	—	—	—	—	58	—	—	—	—	—	—	—
Poplar ..	30	—	—	—	—	7	15	5	—	14	—	—	—	—	15	—	—	10	—	—	—	—	—	—	—
Plum ..	7	—	2	—	17	—	—	—	—	1	—	31	—	—	—	—	—	4	—	—	—	—	—	—	—
Nut ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Medlar ..	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Apple ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Fig ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bougainvillea ..	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pear ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Cherry ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Laurel ..	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Myrtle ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Oleander ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Giant broom ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Trumpet-tree ..	10	—	—	5	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Jacaranda ..	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pomegranate ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Carob ..	225	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Miscellaneous ..	35	1	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Trees counted	918	9	39	26	81	91	73	38	9	42	35	87	47	3	88	—	—	144	4	20	61	15	7	31	35
Failures ..	20	—	—	—	—	—	—	—	—	—	—	—	—	1	12	—	—	—	—	—	—	1	—	—	4

The foreman, Yuda Selenfreund's figures at stock-taking of June 1922:
 In the nursery 3,426
 In the sanatorium 228
 In gifts 185
 In young trees planted in nursery section .. 948

Dead in nursery 4,787
 125

APPENDIX II.

LIST OF SUBSCRIPTIONS AND DONATIONS RECEIVED BETWEEN DECEMBER 30, 1921, AND JULY 1, 1922

						£E.
Vaughan Morgan, Esq.	...	...	...	...	...	1.940
Miss Mabel C. Hopkins	...	...	...	...	...	480
F. A. White, Esq.	...	...	...	...	...	5.090
Sir Alfred Mond	...	...	...	...	...	24.250
Anglo-Egyptian Bank	...	...	...	...	...	100.000
Mr. Garabed Melkonian	...	...	...	...	...	100.000
National Bank of Egypt	...	...	...	...	...	97.500
John H. Finley	...	...	...	...	...	13.430
Max Mouchly	...	...	...	...	...	5.000
Crédit Lyonnais	...	...	...	...	...	10.000
Mrs. Tod Osbourne	...	...	...	...	...	1.940
Princess Edmond de Polignac	...	...	...	...	...	29.090
Sir Hugh Bell	...	...	...	...	...	9.540
The Khangī Karbari of Baroda	...	...	...	...	...	25.000
Mrs. Clowes	...	...	...	...	...	9.540
Wolf Papenheim	...	...	...	...	...	5.000
Herbert Krustal	...	...	...	...	...	5.000
Banco di Roma	...	...	...	...	...	25.000
Anonymous (per H. E.)	...	...	...	...	...	50.000
Herbert Bentwich	...	...	...	...	...	2.046
J. A. de Rothschild	...	...	...	...	...	48.750
H. C. Luke, Esq.	...	...	...	...	...	1.000
Anglo-Palestine Bank	...	...	...	...	...	25.000
Arthur Franklin, Esq.	...	...	...	...	...	29.100
Hon. Stanley Fisher	...	...	...	...	...	1.000
V. Harari Pasha	...	...	...	...	...	25.000
Baron Félix de Menasce	...	...	...	...	...	25.000
Carried forward	...	...	...	...	...	674.696

APPENDIX II

	£E.
Brought forward	674.696
Mr. Justice Isaac A. Isaac	24.250
Frederic Wenham Morton & Co.	5.000
Mr. and Mrs. H. B. Abdy	4.805
Sir Stuart Samuel, Bart.	30.000
Imperial Ottoman Bank	50.000
Prof. Michael E. Sadler	1.000
Miss Sampter	5.000
Prof. Garstang, British School of Archæology	30.000
N. Nahoum	200.000
N. Nahoum	15.000
S. Goldstein	50.000
S. Goldstein	5.000
J. Eisenberg	3.000
J. B. Barron, Esq.	5.500
H.E. Sir Herbert Samuel	20.000
Sir Thos. Haycraft	5.000
Lionel Cust, Esq.	4.850
G. Antonius	2.050
Mr. Henry Friend	5.000
H.E. the Latin Patriarch	5.000
Mrs. Clowes	14.550
E. T. Richmond, Esq	2.047
Dr. Reynolds	5.000
Arthur E. Franklin, Esq.	50.000
Nevill Forbes, Esq.	2.000
Total	<u>1,218.748</u>

APPENDIX III.

MONTHLY ANALYSIS OF EXPENDITURE
FOR THE YEAR ENDING DECEMBER 1921

1921.	Annales and Records.	Street Naming.	Exhibition Expenses.	Post Office Square.	Hebron Glass.	Citadel Repairs.	Sûq Kattanin.	Abou Liya Play- ground.	City Tree Planting.	Citadel Gardens.	Rampart Walk.	Technical Education.	Salaries and Wages.	Miscel- laneous.
January ..	6 320		92.000			188.760			38.835	9.340	24.320	14.940	75.866	33.679
February..		6.000				25.000 41.000			14.630	20.000 14.340	72.600	119.250		
March ..			5.210			25.000 55.000 65.750			95.295	14.100	162.500	32.510	76.666	11.000 13.420
April ..			86.330			17.500 53.300			65.990	5.000 55.550	168.610	141.200	161.666	13.460 330
May ..			77.300			3.340			13.830	8.120		113.810	13.000	4.190
June ..			34.405	1.570				2.250	21.330	12.020		8.500	133.332 16.000	
July ..			6.000	1.130				1,560	36.360	13.670	45.300	62.500 233.750	50.000 74.416	16.790
August ..				2.940	15.000	3.000		3.900	36.400	8.330	95.000	5.000	81.666	
September				1.020	34.540	8.000	3.000	12.420	27.060	7.730	200.875	75.000	79.666	
October ..						30.000	72.630	1.400	18.185	9.970	60.000	10.040	208.883	2.700
November									19.950	11.840	50.000	252.780	79.666	5.770
December	346,730							500	27.370	5.910	99.500	10.300	142.166	
	353,050	6.000	301.245	6.660	49.540	515.650	75.630	22.030	415.235	195.920	978.705	1079.580	1192.993	101.339

APPENDIX IV.

THE PRO-JERUSALEM SOCIETY

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The Reverend Père Abel, O.P.
The American Colony Stores
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Mr. Mortimer Schiff
51st Sikhs Regiment
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Mr. Haim Valero
The Reverend Père Vincent, O.P.
Mr. L. A. Van Vriesland

Canon Stacey Waddy
Mr. Felix Warburg
Mr. Waterman
Mr. F. A. White
Mr. John Whiting

Mr. David Yellin
Haj Yusef Wafa al-Dajani

Sir Basil Zaharoff, G.C.B.
The Zionist Executive in Palestine

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Unless otherwise specified in the text, the mediæval names on Père Abel's plan, p. 32, the names in Mr. Creswell's Bibliography, pp. 69-94, and the names of the Members and Subscribers to the Pro-Jerusalem Society shown at the close of this volume are not given in this Index.

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